

# The American Missionary

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## CARRY ON

**W**E all realize that we have entered upon a new day, with new and unfamiliar conditions and demands. If we, as earnest women, are to do "our utmost for the best" in Christian work, we must acquire a new spirit of devotion and consecration.

In the recent Red Cross and Liberty Loan drives, we have been cheered and encouraged by the ready response to the constant appeals for aid, during the great struggle for righteousness through which our troubled world has been passing. Now that the terrible war waged on the battlefields of France is over, and righteousness and truth have won a great victory, it is unthinkable that the women should slacken their efforts one iota, since we know that a desperately sinister and cruel enemy is at work in our own land. About three years ago the writer, with two members of her family, stood on Market Street, San Francisco, viewing a large and enthusiastic Preparedness Parade. In the marching line were representatives of the business and professional men, and the various social organizations. Beside our group stood an inoffensive looking suit-case which attracted our attention, as it apparently had no owner at hand. About five minutes later, with a terrific explosion, the contents of that suit-case caused the almost instant death of ten persons, and the serious injury of more than forty others.

The same fiendish influence which placed that bomb is at work throughout our country today, doing its utmost to destroy our leaders, who are so nobly standing for righteousness, law and order. What can we women do to remedy this evil? We can and must reach the younger generation through our Sunday Schools and the public schools. Nobler ideals must be implanted. Our safety lies in the development of a Christian civilization. Our educational institutions are demanding teachers who have pronounced views on the side of Christianity." We must "carry on" in Christian education.

Then, we should increase our effort to give the Gospel through the Christian Church to the lonely and scattered communities in this country of magnificent distances. And, finally, one of the strongest appeals to the women comes from the Schauffler School, whose trained Christian girls are giving themselves to the work of implanting the best ideals and the Christ-like spirit in the hearts and lives of our foreign population.

The dread war-cloud has passed! We are free once more to live and serve at our best, and to sing with Whittier:

"How they pale!  
Ancient myth and story and tale,  
In this wonder of our days,  
When the cruel rod of war,  
Blossoms white with righteous law,  
And the wrath of man is praise."

—Mrs. George Robertson

## THE PASTORS' SECTION

May be THE AMERICAN MISSIONARY does not fill the bill from your standpoint. We of the editorial staff are conscious of many lacks which we are trying to overcome, and the criticisms and suggestions of the readers will always be highly appreciated.



The subscription list of THE AMERICAN MISSIONARY is lengthening. For the month of June we gained 248 over last year. July, ordinarily a lean month, brought in 200 subscriptions from a single church in Sylvania, Ohio, making the total for July 533 subscriptions, as over against 306 in July, 1918. We want your heart and hand for further similar reports.



The attention of all readers is called to Dr. Herring's article on the meeting of the National Council which appears elsewhere in The Pastors' Section. This gives a brief and comprehensive program of the business that is to come before the Council in October.\* Further information regarding the meeting will appear in the next issue of the magazine.



Be on the outlook for the Council number of THE AMERICAN MISSIONARY. All the contributing Societies and State Editors are putting forth extra effort to make the October number a particularly worthy one. If you think we succeed, speak to your friends about it. Try for an increased subscription list in your church. Organize a campaign in the nearby churches.



Why not plan for a drive in your state in behalf of THE AMERICAN MISSIONARY? Bring the matter up for consideration and discussion at the next meeting of your State Conference. The magazine office will be glad to provide for any reasonable expense that may result from the promotion of such a campaign. Lend us your assistance in getting the organ of the homeland societies before the people of the denomination.



The Managing Editor will be very grateful indeed to his ministerial brethren for their assistance in conducting this department. At state and local associations, as also in connection with the other big councils of our denomination, it frequently happens that papers are read which are of more than passing importance and sound a note which all the ministry ought to hear. There are many of you, but only one of the Managing Editor. Will not the brethren see that information reaches this office concerning all state documents? Will not the brethren themselves refrain from excessive modesty and give the Managing Editor a chance at the products of their own pens and hearts?



## THE NATIONAL COUNCIL MEETING

*By Hubert C. Herring, D. D., Secretary of The National Council*

**G**RAND RAPIDS, Michigan, is a center of furniture manufacturing. It is also a center of Congregationalism. Its six Congregational churches are this year to be the hosts of the National Council, with the other two hundred eighty-one churches of Michigan co-operating as they are able. The sessions will be held in the Park Church which, with its alert pastor, Rev. C. W. Merriam, its large auditorium and its ample parish house, is ideally equipped for entertaining a large gathering. The City Armory, holding 3,200 people, will be used for several of the evening meetings, while the Methodist church, a downtown theater and a nearby hall are available for extra meetings.

Special cars will leave Boston and New York on the afternoon of October 20th, and Chicago on the morning of the 21st. Concerning the former, inquiry should be made of the Temple Tours, Little Building, Boston, Massachusetts, and concerning the latter, of Rev. George T. McCollum, D.D., 19 South LaSalle Street, Chicago. It is hoped that it will be possible to offer the convention railway rate of one and one-third fare for the round trip. This will depend upon the indications as to attendance of the laity. Since ministers ride on half-fare tickets, they do not count toward obtaining the special rate.

The Woman's Home Missionary Federation holds its biennial meeting October 21-22, thus making it possible for those attending the meetings to share in the Council. As in the past, a full half of the nine days' session will be given to missionary interests, the American Board being assigned the evening of the 22nd and all of the 23rd, while the homeland interests come in the first days of the second week.

This Council will be notable for the great themes presented in reports of commissions and on the platform. The Commission on Social Service, under the leadership of the new Secretary, Rev. Arthur E. Holt, D.D., will present a survey of the social ferment of our time, with recommendations as to the form in which we should express our attitude toward the problems which confront us. In this general field, there will be addresses by former President Taft, on the industrial outlook; by George W. Coleman, on the Forum Movement, through which men of different minds are endeavoring to understand one another; by Raymond Robins, on the unrealized moral resources of the nation; and by a group of laymen and ministers, assembled in a sectional meeting to discuss the problems of the industrial world. The Temperance Commission will present the marvelous record of legislation during the past two years, and Hon. Wayne B. Wheeler, the national attorney for the Anti-Saloon League, who, as much as any man living, is to be credited with the passing of the prohibition amendment, will speak twice, one address being at a noon-day theater meeting.

The National Service Commission, through its chairman, Dr. Atkinson, will report on the arduous task which it has been prosecuting for the last two years, and will recommend that for the future its duties be merged in those of the Social Service Commission. As bearing upon one aspect of its theme, Chaplain John Faxton of the United States Army, will speak on our duty to the soldiers and sailors, and President Marion L. Burton of the University of Minnesota, will place before us the vision of a united world. The Commission on Comity, Federation and Unity will submit the plans of the Interchurch World Movement, and some representative of that Movement will tell the Council of its meaning and purpose.



As in past Councils, the work of the Federal Council will be presented, giving a condensed view of the growth of interdenominational co-operation. Not least notable of the activities in progress in this field are the adjustments of church interests in small communities now being carried forward by our home mission leaders. In Montana, under the terms of a recent arrangement, every community in the state is definitely assigned to some denomination which undertakes to see that it is provided with Christian teaching and pastoral ministry. In Vermont, the Congregational, Methodist, Baptist and Universalist churches have been able, by patient and persistent effort, to secure in the last two years adjustments, by which in twenty-six small communities a single church will have the entire field, in the place of two or three previously maintaining services. Other states, in less conspicuous ways, are pressing forward upon similar lines.

The Commission on Organization, appointed at the last Council, with Rev. John P. Sanderson, D.D., as chairman, will bring an extended report, with recommendations of the highest importance for the orderly prosecution of our common plans. The Commission on Evangelism will report the appointment of a Secretary for Evangelism, which is the most significant single step taken in many years by our denomination, in the direction of enlisting our evangelistic resources. Ample provision will be made in the program for this theme, which is so vital to all that we plan to do. The Commission on Religious Education, which acts as an advisory body to our Education Society and our Publishing Society, will co-operate with those Societies in bringing before the Council the interests of religious education.

Especial emphasis will be placed on the report of the Pilgrim Memorial Commission. We are all watching with eager eyes the progress of the \$5,000,000 fund, which it has undertaken to raise. The successful accomplishment of its plans will go farther toward giving our ministry a sense of security than anything which could be devised. It will also be a visible expression of the estimate put by our churches upon the value of the minister's work, which will be immensely encouraging to those who carry the perplexing responsibilities of the pastorate.

This brings us to the two commissions upon which the largest amount of labor is laid. The first of these is the Council's Executive Committee. Composed predominantly of laymen drawn from all parts of the East and Central West, this Committee has met once in three or four months throughout the biennium, giving oversight to the general business of the Council, and acting as a co-ordinating agent for the different branches of its activity. The major part of its duties are of the inconspicuous sort, dealing with finances, Council publications, preparations for the biennial meeting and the like. But all of these are vitally related to those spiritual aims for which our churches exist, and which cannot flourish save as they are based upon sound and business-like methods of action. Among other recommendations, the Committee will present to the Council the proposal that the churches be asked to contribute one cent per capita annually to provide a fund for paying the railway fare of delegates to the Council. This step has long been under consideration, and the Committee is convinced that its adoption will prove of great advantage to all interests concerned. There will also be a recommendation that the Council office be removed to New York. While this recommendation, whose adoption will mean the transferring of the Council headquarters from the historic center of our Congregational strength, is made with great reluctance, it appears to the Committee clearly demanded by the conditions which we face. It is essential that the Council office, which aims to serve all the churches in as varied a way as



possible, should be in readiest contact with those churches. The Secretary and those associated with him need to be able to reach and be reached by all parts of the constituency with the least expenditure of time and effort. These conditions can be more nearly fulfilled from New York as a center than from any other point. In addition, there is a continually increasing amount of the Council's work which must be carried forward interdenominationally. Most of the leading denominations, and practically all the undenominational agencies, such as the Y. M. C. A., the Y. W. C. A., and American Bible Society have their headquarters in New York. Co-operation in common plans will be made vastly easier and more effective if our own denomination also has its headquarters there.

The Executive Committee has given a large amount of time to arrangements for the International Council meeting. In its care of this interest, it is only a part of a larger Committee, of which Dr. W. D. Mackenzie is chairman. The meeting of the Council will be held in Boston September 14-21, 1920. This is a later date than was at first contemplated. The mid-summer date originally chosen appeared to our English brethren unwise, on the score of our American heat, of which they have a wholesome, and it must be confessed, not unnatural dread. The basis of the Council program will, of course, be the observance of the Tercentenary of the Pilgrim landing. An elaborate plan of commission reports has been blocked out. These reports will be put in print months before the meeting of the Council, and the addresses at the meeting will, in large degree, center around the themes of the reports.

The remaining body which will bring to the Council the results of its deliberations, is the Commission on Missions. It will not be called on as in past years to present plans for the readjustment of our missionary boards, since that process is substantially complete. It will instead submit proposals of aggressive advance along all the lines of our missionary and educational responsibility. While its report has not been fully formulated, it will doubtless deal, among other things, with the vast and oppressive obligations which world conditions have thrown upon us, and will present a program of future activities which will enable us to assume our share in those obligations. The tremendous achievement of the Methodist Commission is an impressive object lesson for us all in this matter. The Commission will present for the first time a comprehensive view of the invested funds of the denomination and of the plans and policies followed by finance committees in handling these funds. Many other matters, lesser and larger, will appear in its review of our missionary situation.

In the last two Councils one afternoon has been devoted to a series of simultaneous sectional meetings, thus giving opportunity for more detailed consideration of certain important questions than is possible before a full Council meeting. So successful has been this plan that the coming Council will devote both Friday and Sunday afternoons to such sectional meetings.

The Sunday services are as usual being carefully planned. Dr. Raymond Calkins will be the Council preacher, but all the churches of Grand Rapids, of all denominations, will be filled by members of the Council. At 9:30 in the morning the Communion Service will be held, a simple and reverent administration of the sacrament, without addresses.

On the night of Saturday, October 25th, there will be a dinner for men and women in the Armory. It is expected that at least fifteen hundred persons will attend. Ex-President Taft's address will be given at this dinner. In the next issue of THE AMERICAN MISSIONARY there will be further descriptions of features and personalities of the Council meeting.



# THE TERCENTENARY EVANGELISTIC CAMPAIGN

## THE METHODIST CHURCH TO INAUGURATE AN EVANGELISTIC CAMPAIGN

*By Frederick L. Fagley, Executive Secretary, Tercentenary Evangelistic Campaign*

**I**T is worth while to consider the figures showing a decrease of the membership of the Methodist Church as printed in the current issue of *Zion's Herald*, Boston, Massachusetts. This leading Methodist paper states that the Methodist churches belonging to the Spring Conferences, that is, virtually half of the churches of the denomination, show a decrease of 12,894 members for the year ending last spring. These same churches showed a gain for the preceding year of 32,522, that is to say, that the number of accessions to these churches for the year just past fell at least 45,000 below the number of accessions for the preceding year. Not only is there a decrease of membership in the churches, but the Epworth Leagues of those churches show a decrease of 16,444 members; the Sunday Schools 36,750; and the number of active preachers twenty-five. Commenting on this situation *Zion's Herald* says:

"Any church which is decreasing in membership at any time when the general population is increasing, must be judged as failing in a crucial phase of its work." And again, "definitely the church must turn its attention to winning the community to Christ."

The condition as revealed in this report is, in the main, similar to reports of other denominations which were formulated the first of the year.

While the losses in our Congregational churches have not been so heavy, yet there was, for the calendar year 1918, a very significant loss, and we should be willing to give to the consideration of the "state of the Church" the same devoted attention as our Methodist friends are bestowing upon the work of their denomination. They recently held a Conservation Conference at Cleveland, Ohio, which adopted the slogan, "1,000,000 new members by June 1, 1920."

In all these plans the Methodist Church has a very fine spirit which it revealed in its statement that—

"The challenge of the Conservation Conference is not that the Methodist Episcopal Church might be enlarged; it is that the world that knows not Christ may be reached. If we really are in earnest in our profession of faith . . . if we are sincere in our own professions as to the value of personal connection with Him, then this call for an increase in the membership of the church will be to us a call to higher spiritual service. We will not desire simply to increase our numbers, we will yearn to reach those who as yet have not acknowledged Christ."

Our Congregational churches are entering a crusade to win 100,000 recruits to Jesus Christ. It is most encouraging to know that the other denominations facing like conditions with us are resolved to render effective service in recruiting disciples for our Lord. May our Congregational churches enter whole-heartedly into the Tercentenary Evangelistic Campaign, beginning September, 1919, and running through Easter of 1920.



# *The* PILGRIM MEMORIAL FUND

*\$5,000,000—To Provide for the Veterans of our Ministry*

## THE TASK ON HAND

*By W. W. Scudder, D. D.*

**D**O we realize how large it is and how hopeless the attempt must be if we do not pull at it together?

**Weigh the following factors.**

### I. The short time.

You can do almost anything if you have time enough. We planned to raise this Fund by December, 1920. That gave us two years to do it in. But no sooner was this canvass started when the Interchurch Movement was born, proposing that all our denominations scrap all their special Campaigns this fall and unite in one common Forward Movement Drive. Of course the very thing to do ! Nothing could delight Congregationalists more. And we are in it with both feet. But this meant an entire and very hurried change of plans to speed up The Pilgrim Memorial Fund so as to complete it in one year instead of two. We have reached the last third of that year. Four months only ! And we thought we had sixteen !

### II. The vast area.

This is a big country, and only a fraction of our 6,000 churches and 800,000 members have been reached. Would you like to know what these next four months must accomplish?

The Canvass is being completed in Maine, New Hampshire, Vermont, Rhode Island, Pennsylvania, Wisconsin, Colorado and in the colored conventions in the South, which are raising a united quota of \$15,000.

This, then, means that in four months more we must cover over thirty states that contain three-fourths of our membership and four-fifths of our financial strength.

### III. The team work necessary.

Usually this is what we have been short on. But now it is just what we intend to be long on. In the great war, in a year's time and on a raw start, Democracy developed better team work than Autocracy did with its twenty years' drilling. We are going to be another example of the same thing. Indeed we already are. Do you recall the Drive last December and the Evangelistic Campaign last Spring? Do you notice how our forces are lining up on every issue? Watch this Pilgrim Fund campaign. Everybody's hustling. Every church is opening its doors and meeting its quota.

### IV. The millions unpledged.

A million dollars has been subscribed. Four millions yet to come—a million a month. While the churches seem to be doing their part, large individual gifts come slowly. But they are beginning to come. One of \$10,000 from Iowa last month! As the time narrows and the big task is appreciated they will come more generously. What better use for Liberty Bonds? Two hundred thousand dollars worth of them have been received so far.

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

"Snapshots of Home Missions" replaces "Home Missions at a Glance," as a summary of facts concerning home missionary interests. Send for a sample.



If you attend the Council at Grand Rapids be sure to visit the exhibit. Ask especially to see the Attractoscope, a new device recently patented for displaying stereopticon lectures.



Have you two hundred and fifty dollars which you could put into an automobile for a Colorado field if you knew the need was vitally urgent? If so, will you please write the editor and let him tell the story.



It may be that your church will discover during the year new missionary methods which work well in your case. Won't you please send the magazine a story of them and allow other people to profit by your success?



We are rejoiced to announce the preparation of a stereopticon lecture from the hand of Professor E. A. Steiner, D.D., entitled "Nationalizing America." We hope this will be available by early fall. Sets will be deposited in New York, Chicago and Los Angeles.



The Congregational Supplement for Dr. Brooks' textbook is now available and may be had at the office of any of the Homeland Societies. The price is twenty cents. Do not try to study Americanization without seeking to know what your denomination is doing.



Do not fail to read the article in the Home Missionary Society's Section of the October number of the magazine by Miss Woodberry, entitled "The Foreign Woman." It, as much other Americanization literature, will be reprinted and available for circulation.



The Annual Report of this Society, as also the Handbook of Information and Catalogue of Publications for the current year, may now be had upon application. Remember that the Handbook serves the Building Society and Sunday School Extension Society as well as the Home Missionary Society.



All the churches will surely want to use the "Pageant of Democracy," by Mrs. William T. Mullally, recently issued by the Council of Women for Home Missions. It is just the thing for an Americanization program and



may be performed with little preliminary preparation. The price is fifteen cents and copies may be secured from this office.



New folders, in addition to those noted on the preceding page, are now available as follows: "Old Trojans in New Troy;" "An Italian Student and Soldier;" "A Hymn of the Frontier," appropriate for missionary meetings on the West; "A Pastorate One Hundred and Ten Miles Long;" "A Large View of Grand View;" "An Illustration that Points a Moral and Adorns a Tale."



Miss Woodberry has utilized her vacation by taking a special course in the Harvard Summer School. General Secretary Burton broke in upon his vacation with a month in Montana, as noted elsewhere in this issue. Secretary Moore has been vacationing in Colorado, although office duties encroached upon the rest period to some extent. Treasurer Baker spent his vacation on the coast of Maine.



At the request of the Connecticut brethren and The Pilgrim Memorial Fund, the Church Extension Boards have granted Secretary Beard a four months' leave of absence in order that he may serve as the Dean of the Connecticut Fund Commission in that state. His promotional and editorial duties will be looked after by the other Secretaries and the Publication Department. His address will be 37 Garden Street, Hartford, Connecticut.



This Society solicits help from all churches along Americanization lines. If any church hits upon a new plan which works particularly well, write us the story of it and send along some photographs. If any instance comes to your attention where an alien has made particularly good along any line, send us a narrative of the same. The main point is this—this is Americanization year. Be sure to give everybody else the benefit of your experiences.



Many of our friends have seen the illustrated lecture by Rev. Philip M. Rose, entitled "Sunny Italy on Pilgrim Shores." Despite the fact that this lecture has been in circulation only two years it is now being revised. A set may be found in this office and after October first there is to be a set in the Chicago office. We think it very good Americanization material. We shall be glad to know what you think. We suggest that the Sunday night following the use of this lecture be utilized for the reading of the story by Mrs. F. H. Eldredge, entitled "An Italian Student and Soldier." The reason for the succession will appear when you see the lecture.



Friends of the Americanization cause will be glad to know that the pageants previously used by this Society are being revised for recent events and may be available for future use. The pageant by Mrs. Chas. H. Small, entitled "A Pageant of Home Missions" is now available for distribution. The price is five cents. "America's Welcome" by Miss Louise M. Houghton is now called "America's Opportunity" and may be had free upon application. For some time this Society has provided a set of flags of all nations in connection with these and other pageants. The set has now been increased until it includes the banners of every nation for the above pageants and the one by Mrs. Mullally noted elsewhere. These are loaned upon application at this office.



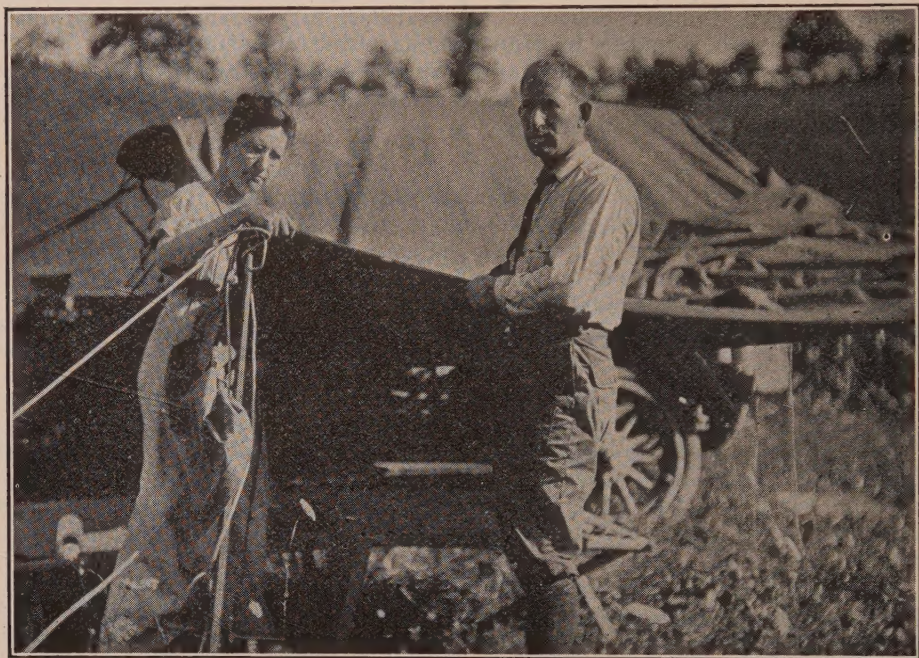
## WHAT LAYMEN HAVE DONE AND EXPECT TO DO FOR HOME MISSIONS

*By Mr. Franklin H. Warner, New York*

THREE years ago Mrs. Warner and I were in no way different from the majority of conscientious church goers, and the change that has occurred in our lives, through an opportunity that offered, has been of as much good to us per-

en at least one hundred and fifty times during the two years since we returned, sometimes using autochrome colored stereopticon slides to illustrate our talks.

This has led us to undertake a similar trip for home missions, and



MR. AND MRS. WARNER "ROUGHING IT"

sonally as we have tried to make it good for the cause of missions. As a special deputation for the centennial celebration of the foundation of Congregational missions in Ceylon, we visited that country, as well as India and parts of China and Japan. On our return we pledged ourselves to tell our story as we saw it in these different countries, to those who would listen, for we felt the appreciation of what the missionaries had done for us to such an extent that we wished to repay them as we could. Therefore, as we were asked, we have spok-

the district chosen for us is Colorado, New Mexico and Arizona. Our plan is to motor to that country, leaving here the 11th of August and returning approximately November 1st. We will plan to take a full camping equipment, which in this case will be a folding cot that lies across the seats of a twelve cylinder Packard touring car, a two-burner gasoline stove, an aluminum cooking outfit, a lunch basket, a tent which we will use when we have extra passengers and may use during a storm, and the necessary blankets, etc., that go with such an



equipment. Because of the difficulty in obtaining autochrome or any colored plates, we probably will be unable to take anything except black and white photographs, but besides that we are planning this time to have with us a motion picture camera so

for the church is in desperate need of proper film which can be used for devotional services, and it may be that the films taken for our home missionary work will prove to be the right line of development for the projector in our churches.



CAMPING OUT

that we will be able to record our experiences and scenes in action. I hope to take at least twelve thousand feet of film and from this get from eight

In a general way we are planning to take the northern route, passing through Cleveland, Chicago, directly west across Iowa and Nebraska to



DINNER ON THE TRAIL

to ten thousand feet of results. If this is a success, I believe that it will be an innovation to be able to present to the audiences of our country a home missionary address with the use of the motion picture. I see the possibilities in this new line of work,

Cheyenne, Wyoming, where we will turn south, stopping for a day or two at the Rocky Mountain Park north of Denver, near which the Congregational church has some interesting home missionary work.

We will then continue south to



Santa Fé, planning to spend a week around that as a centre, another week around Albuquerque, a third in northwestern New Mexico, a fourth in northwestern Arizona, a fifth in southeastern Arizona and a sixth in western Texas. Our route will then run across Oklahoma, through Kansas to St. Louis, then north to Chicago, planning to arrive at the biennial meeting of the Congregational churches at Grand Rapids by the middle of October. After attending this meeting, we will drive over regular routes to New York.

In the use of autochrome and black and white pictures in lantern talks on foreign missions, it has developed that besides the ordinary pictures of churches, schools, children, scenery, living conditions, etc., it is entirely in order and very illuminating to show the contrast between people who have been touched by Christian influences and those who have not found Christ.

On this home missionary trip it will be our plan to take pictures of Indian dances, of the cliff dwellers, or at least their dwellings, and of canyons quite as beautiful, if not as grand, as the Grand Canyon itself. These pictures will give a story and freshness which was entirely lacking in the old stereopticon addresses on home or foreign missions.

What Mrs. Warner and I are trying to do for missions can be done by many of our laymen if they have but the inspiration. Missions would seem more a part of our churches if our laymen would make the effort to see our missionaries at work and live with them, as Mrs. Warner and I have done. Outside of the direct benefit to the missions, we always hope that what we have done will prompt others to try something similar, so that the cause of missions may be advanced throughout our churches by the laymen in their membership.



## THE MOVIES AS A FACTOR IN RELIGIOUS WORK

*By Rev. L. Myrven Isaacs, Orwell, Vt.*

**M**Y grand list calls for one Jersey cow and twelve white hens. The hens I keep mostly for their eggs, but occasionally they serve a homiletical purpose as well. Whenever I hear a hen cackle, I figure she has laid an egg. I can also perceive that a hen may be likened unto a minister who, having done something a trifle out of the ordinary, straightway begins to cackle about it. Both have ceased, for the time, to function to any useful purpose. But this time the editor has bid me cackle, and since I may never have another chance, I do not intend to let this one

slip. So here is the story.

Exactly six years ago I came to Orwell fresh from the theological seminary. I was thoroughly saturated with



"modern ideas" about the country church. I had read almost everything in print on the subject and had sat at the feet of Warren Wilson, Fiske, Butterfield and Anderson. I am not sure that the church would have had the courage to call me had the people known what they were drawing. Anyhow,

after listening to a sample of my eloquence, they must have shared the feeling of the old farmer, who after listening to an address on scientific



farming remarked to his neighbor. "Well, let him talk, John; he can't hurt us."

With more enthusiasm and optimism than the situation probably warranted, I began work. I suspect that sometimes the people watched me with amused curiosity and with a willingness to indulge my youthful whim, since they were sure I could do no harm. But some things have happened, for better or for worse, and I must take the responsibility. No one, however, is less sensible of the changes that have taken place than the people of this community. It is just as well so. It may be all right to toot your horn, but it is a good idea to be away from home when you toot.

It is a fact of common observation that a workman is himself made over by the work he does. This holds in the case of a minister rather more than in other professions. I have been rather interested to note what my environment has done to me while I have been trying to do something for my environment.

I have learned, for one thing, that a country minister must think in order to beat the devil. I mean that literally. While I believe that the devil has generally been rated too high, he is not to be beaten without the exercise of some gray matter. He is, fortunately, short on imagination, and whoever has the longest imagination generally wins out. The ability to see what is likely to happen and to get there first, is more than half the battle—oftentimes it prevents a battle. But all the bitter and eloquent pronouncements of the preacher against existing evils will not atone for his failure to head off the evil when it is within his power to do so. A couple of instances from our experience will serve to illustrate the importance of imagination.

Three years ago the Hortonia Power Company ran a line into our village. It occurred to me that here was an opportunity for a moving pic-

ture show that was likely to be seized by some one who would be more interested in the box receipts than in the morals of our young people. I went immediately to the town authorities, got permission to install a first-class equipment in the only available hall in the village and started in to give a weekly show of a high order. Of course this blasted the ambition of the three men who, I learned later on, intended to apply for permission to exploit the town. The weekly movie show is now an established institution and its fame has gone out far beyond the borders of our town—so much so that frequently the crowd taxes the capacity of our town hall. And, by the way, we have no monopoly on the idea. Any community center that can count on the patronage of a thousand people can duplicate our experience. At the start, an investment of about four hundred dollars in equipment will be necessary, but with proper management the profits from the show will easily net that amount within two years, at the end of which time the machine will be practically as good as new. In communities not too distant from a city, first-class film service will cost on the average between ten and twelve dollars a day.

We have frequently been asked whether we use educational and religious pictures. No, we do not. The primary purpose of our show is to entertain. Up to date no one has been very successful in producing either educational or religious subjects. The film that sets out deliberately to educate or to preach generally ends by boring, while the film whose avowed purpose is to entertain frequently has a fine moral in it. We have used pictures but twice on Sunday evening, and on both occasions I felt as if I had been fishing on the Sabbath. I doubt if any church in a small center can for any length of time use pictures on Sunday evening. There are a few suitable subjects that can be had for a price that the small

church can afford to pay, but the number is very limited.

A little imagination and an investment of four hundred dollars enabled us to establish a picture show for the entertainment of the people and the glory of God. But its usefulness did not end there. Our town used to be periodically visited by cheap traveling shows that bled the people and then moved on. Within the last three years we have been visited by but one such show, and the box receipts in that instance did not pay the company's hotel bill. Cheap traveling companies have literally shaken the dust of this community off their feet. I heard a minister complaining the other day that card parties were destroying his church attendance. I think it very likely. We haven't had a card party in our town in the last three years. I have a suspicion that people generally have card parties only when they can think of nothing else to offer for entertainment.

Another instance will serve equally well to illustrate the importance of imagination: During the war there was no interest shown here in baseball, and we all reckoned that the play instinct was dead, when lo, one Sunday afternoon a crowd straggled out to a cow pasture to witness an exhibition of very indifferent baseball. The play instinct was not dead after all. My senior deacon (here's praying that he overlooks this article) hinted that there was a law regarding Sunday sports, but I knew that our hope was not in the law. We had simply failed to use our imagination and to provide a means of expression for the play instinct of our young men. I called the boys together at the first opportunity and made them a prop-

osition which should have been made several weeks before. I offered a guarantee that if they would play on Saturday instead of Sunday the citizens of the town would stand behind them. They only too willingly agreed, and an appeal to the citizens of the community brought the desired response. We now have one of the best teams if not the very best in the county.

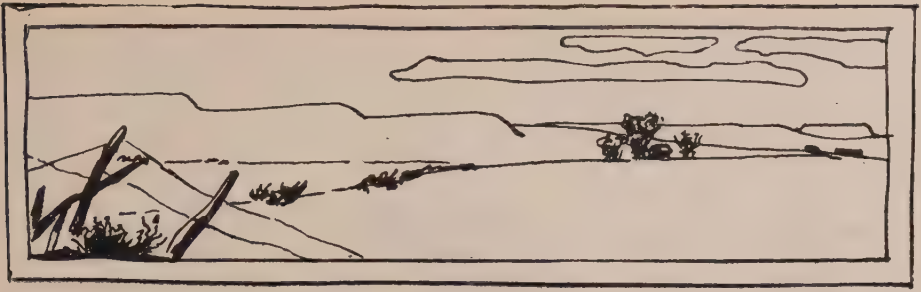
Yes, we must think in order to beat the devil, and when the church really gets ready to lead, it will encourage young men with imagination to get into the ministry and to stay there.

Another thing I have learned is that the big city does not have a monopoly on the social problem. Nearly all the artificial distinctions that divide people in the city are to be found in the country. I have labored hardest and with least success on this problem. I have organized various clubs designed to solve it and they have all promptly died in infancy. Now, however, I believe I am beginning to see light. Our organizations and social functions have been so managed as to emphasize rather than break down social distinctions. Recently an attempt along a new line was made with better promise. We announced an all-day service, with a basket lunch at noon. Everyone was treated alike from the greatest to the least. It was no charity dinner. Each family was expected to come and bring some food, and they came. Some of the poorest families in the community were there, with their share of food; and, it may have been imagination, but I believe there was a better feeling than on occasions when the few elect provided the dinner.

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The Church has rendered an efficient service to the soldiers during the time of war. It must now face the opportunity that comes to it with the return of the men from the battlefield and camp. Possibly the attitude of these men toward the Church is not very different from what it was before the war, but they are different at least in this: that they have learned the value of organization; of team work; and they will be ready to undertake any task for the uplift of their country that may be placed before them in a reconstruction program that is practicable.—*The Outlook of Missions.*





## NEEDED—A FORD

*By Rev. Alan M. Fairbank,<sup>f</sup> Edgemont, S. D.*

THE name Edgemont is descriptive of the strategic position of this little town in South Dakota. It is located at the point where town meets mountain, where prairie ends and forest begins, where the fence of the farm juts against the mine. To the north lies the Black Hills, a hundred square miles of beauty and wealth. Giant pines, sparkling streams, towering hills and monumental rocks lure summer tourists by thousands. Scratch the surface, and you unearth a prodigality of variegated wealth in mineral form that can be surpassed nowhere. Take the High Line of Burlington north from Edgemont up through the Hills, and you strike the cities of Custer and Deadwood, names instinct with electric thrills for every true-born American boy. As the train leaves Custer, you gaze out of the window with eager curiosity at the monstrous towers of rock that are named after the typical Western heroine, Calamity Jane. But the Black Hills are not our only point of interest. West and east and south the seemingly limitless stretches of rolling prairie have enchanting stories to tell of cowboy and sheep-rancher, Indian and scout. This is not the West of Minnesota and Iowa and the Eastern Dakotas. Here the farm has become the ranch, while the broad-brimmed Stetson hat and the high-reeled riding boots of many a rancher still lend a sense of picturesqueness and serve to remind us that within sight in Wyoming was

the scene of "The Virginian," that classic story of departed days in the Golden West.

The old days have gone. Rapidly the big sheep rancher and the cow puncher are being forced out of existence by the encroaching hordes of dry farmers and oil men. The dry farmer, with his fences and his rapidly increasing acreage of plowing, spoiling the range, has come to stay. Fifteen years ago he was comparatively scarce around Edgemont, but at that time the solitary cashier in the one bank twirled his thumbs and stood guard over \$30,000 in deposits. Now two banks are rushed with business, and boast of a combined deposit account amounting to over half a million dollars.

The oil man is a new addition to Edgemont. Excitement began when a well in the Back Creek oil field struck a subterranean lake of oil about a year ago, under such high pressure that oil immediately began to gush into the air at the rate of several barrels a day. A mild winter and the unanimously favorable opinion of several geologists brought another oil structure to the Mule Creek oil field, which is eighteen miles west of Edgemont, and also a group of representatives from several big oil companies. Edgemont, the nearest town, is the headquarters for these, and if oil is discovered in any considerable quantities this town is likely to grow astonishingly in numbers and wealth.

Today Edgemont is the joint product of the Burlington Railroad, which has established here a division point, and of the farming country around it. Tomorrow it may be a

townsfolk. The organ may be squeaky and the schoolhouse benches uncomfortable, but they appreciate the privilege of hearing the Gospel sufficiently to be willing to come. Reason

Number 1 why the Edgemont minister should have an auto.

By and by these ranchers will retire from their farms and come to town to live. Then, if they have been loyal adherents of a country church, they will transfer their loyalty to the town church. But if they have not been going to any church, they and their chil-

dren will find it hard to get the church-going habit in a non-church-going community. Reason Number 2 why the Edgemont minister should have an auto.

Come with me to Provo, twelve miles south, if you would be persuaded. We top a "hog-back" or prairie hill, and the blood flows faster as we come in view of several thousand square miles of territory. See the gap in those low-lying, timber-covered hills yonder! That gap is fifty miles away, and it seems but a short afternoon's walk. A shrill railroad whistle greets our ears, and we see a freight train winding its way along Cottonwood Creek. We can count the cars—fifty, seventy-five, nearly a hundred of them—drawn by one powerful engine. A mile of freight cars, symbol of the Great West, with its untold resources. We've been traveling over rough ground, up hills covered with sagebrush and down into creek bottom, muddy from recent rains. Finally we arrive in sight of Provo. Here the land is more level and the soil richer. Several farms, each to be distinguished by its huddle of sacks, may be seen scattered here and there. It won't be long now before hip-roofed barns and pleasant farm



VISUALIZING THE NEED

rich oil town. However, that is another story. Now the problem before the minister in Edgemont is to replace in some degree, by the help of Almighty God, the popular deities—mammon, Bacchus and Venus—by our Lord Jesus Christ; to supplant an inordinate love of money and pleasure by a growing love of goodness and service. There is plenty to do in a town of 1,200 people. There is opportunity for limitless work and the challenge of close to a thousand people who are highly indifferent to spiritual matters, although rather kindly disposed to the church as a public institution. Why seek any other field of labor? Why write a pleading letter to the home missionary Secretary, asking his good offices in securing an auto wherewith to reach two or three country appointments? Here are some very weighty reasons:

There are two or three settlements of country people who are too far away to attend the Edgemont church but who crave services of worship and the visits of a pastor. These farmers bring their wives and children with them when they come to church, and are much more likely to be regular attendants at divine worship than the



cottages will replace these rude make-shifts, for last year many a farmer raised his thirty bushels of wheat to the acre, and the cream checks are becoming larger and larger. Centrally located, on the railroad, are a station, a combination store and post office, a farm house and a schoolhouse. Every second Sunday some twenty-five or thirty men, women and children gather in the schoolhouse. Sunday School and church comprise the same group of people. They appreciate the sermon—one can be sure of that, even if its grain of wheat is skillfully concealed in a bushel of chaff, and they appreciate it ever so much more if the pastor gets around to visit them. Walking ten miles in order to visit three families is very tedious and unsatisfactory at the best; but get the co-operation of Brother Ford, and you can, every once in so often, interrupt Mrs. Rancher as she is putting 'steen loaves of bread into the oven, or hail Mr. Rancher over his barbed-wire fence as he is ploughing corn. This highly mundane method of church work does as much as anything, I am persuaded, in helping Mr. and Mrs. Rancher, and Sally, Mary, John and Jim Rancher to become

very good Christian people. But the habit of "mixing" is very difficult without Br'er Auto.

Two other points, built on much the same pattern as Provo, are on this



THE DISTRICT THE AUTOMOBILE WOULD SERVE

circuit. Driftwood is eight miles northwest, and Dewey about twenty-five miles northwest. You will find no weaklings in these communities. The boys are growing up to be broad-shouldered and muscular, the girls to be deep-chested, resourceful and industrious. Out of such material as this our nation has been built. If the church is to bring its message home to them in this age of swift locomotion, the minister must have an automobile.

The perfect knowledge of God is to be attained only by the perfectly consecrated life. The human soul is a mirror on which the light of God shines; and only the pure mirror reflects the perfect image.

—Selected.



# POTENTIAL AMERICANS



SLAVONIC CONGREGATIONAL CHURCH,  
BEGONIA, VA.

VIRGINIA HOME OF A BOHEMIAN  
FARMER

A FAMILY OF BOHEMIAN CONGREGATIONALISTS IN VIRGINIA

AFTER SUNDAY MORNING SERVICE, SLAVONIC CONGREGATIONAL CHURCH,  
PITTSBURGH, PA.

## AN EXPERIMENT IN COMMUNITY RELIGION

*By Rev. Edward C. Fellowes, Hartland, Vt.*

**H**ARTLAND, Vermont, is a typical New England farming community half a mile from the railroad, with two general stores, mills for lumber and grain, and two churches, Congregational and Methodist.

The problem of these churches has been an acute one, for their membership is small, the field not large

the pastorate of the Congregational church in October, 1918, he knew the conditions, as he had been pastor of this same church once before. He determined to launch an experiment in community religious services, with the aid of a moving picture machine.

Hartland is fortunate in having as a public meeting place for its people, Damon Hall, a new and most attractive brick building, with an auditorium seating three hundred people. This building was engaged by Mr. Gill for Sunday evening, an orchestra of five pieces was secured from the neighborhood talent, the Domestic Missionary Society advanced the money for the purchase of the motion picture machine, and in March, 1919, the project was launched.

This plan, it should be added, was agreed upon through conference with

the other churches in the community, and had the hearty approval and backing of the Hartland people in general. The meetings proved successful from the start, and are continuing at the present time, with most gratifying attendance.

The order of service is very simple. The orchestra leads the congregation in singing half a dozen hymns selected from books purchased especially for these meetings. Then follows a brief responsive reading, with the Lord's Prayer in unison; an offering is taken for the expenses of the meeting and a short, direct religious address is given by the Hartland pastors in rotation or by visiting speakers. Then three reels of motion pictures are shown, the subjects being chosen with care. Current events, natural history, biography, travel and patriotic scenes are favorites.



DAMON HALL, HARTLAND, VT.

enough to support them both, and conditions have been discouraging, as the farmers and their families are not keen on church going. Eight persons at a Sunday morning service represent the lowest ebb of attendance at one of the churches, while twenty-five constitutes the average at the other. Neither church maintains an evening service nor a midweek meeting, the Sunday School being the only gathering outside of the preaching services on Sunday morning.

There is a Methodist church at North Hartland, four miles away, which is supplied by the resident pastor of the Hartland church; and at Hartland Four Corners, two miles in another direction, is a Universalist church, holding a preaching service during the summer months, and not regularly at that.

When Rev. Charles O. Gill came to



The audiences or congregations, as they should be properly called, are drawn from all the region round about. Entire families come by team or automobile from all directions, driving four, six and even eight miles. All ages are represented, from old men and women down to babies in arms. The large number of young people is noticeable and the deportment of all is decidedly quiet and respectful.

At the start the attendance at these meetings was very large, running as high as two hundred and fifty or two hundred and seventy-five. Now that the novelty has somewhat worn off, and due partly to the fact that the weather has been exceedingly dry and warm, the number has declined somewhat. But it is nevertheless true that the congregations have been steadily maintained at little short of two hundred, and these persons are "regulars," and not "floaters" or "casuals," for the same faces are seen week after week.

This plan is financed as follows: There is a free-will offering at the Sunday evening service for the expense of the hall, lighting, care, etc., and for the rental of the films. The outlay for the purchase of the machine and necessary equipment, as well as the community song books, is

met by the income from a paid entertainment every Wednesday evening in Damon Hall when seven reels of pictures are shown for an admission fee of fifteen cents. The pictures at this entertainment are carefully selected, with a view to their educational and recreational value, not simply for their amusing character. In this way, clean and wholesome entertainment is furnished at a low price for the people of a community in which there is practically no outlet for the recreational needs of the population, old or young.

Taking this experiment as a whole, it has thus far proved an entire success. Its religious value, of course, is first in the minds of those who have it in charge, and this, it is firmly believed, is very great. The constituency reached by these community services is very largely indifferent to the church, if not to religion itself. Many persons are attending regularly who probably never enter any church, and some of them have never been inside of one in their lives. It is something to have an evening congregation of two hundred people, to whom a straight religious message may be delivered. In a farming community it represents an opportunity at which to marvel, and in which to rejoice.



## STANDING THE "TEST OF THE WEST"

*By Rev. Berten E. Crane, Butte, Mont.*

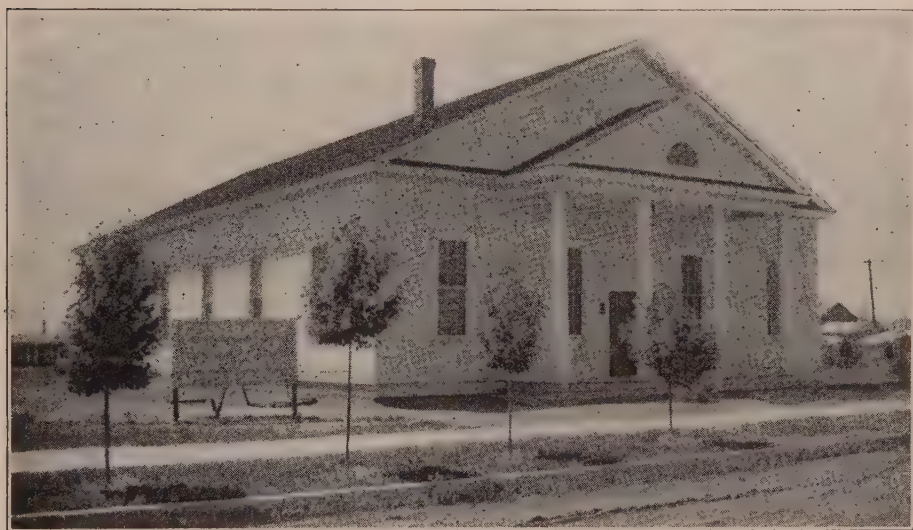
**A**S a rule, Eastern people have a very erroneous idea of the people in the central and western portions of our country. For example, a friend of the writer, not long ago, received a letter from a relative in Massachusetts, inquiring as to the best time of the year to come to Kansas to hunt buffalo. The fact is the people in the West are in no way different from those to be found elsewhere in our broad land. It would really require a great deal of discrimination to distinguish between a Butte

audience and a New York audience, unless one took the cue from the walking stick, "plug" hats or lorgnettes. Possibly these accouterments have little to do with the moral or religious quality of the people of any section of the country. In other words, the people of Butte are very much like the people of Kansas and New England, much as Butte and Kansas and New England protest that this statement is not true. In one particular only does the writer note much difference—the habit of going to church.

The people of the western part of our country, at least this part of it, have the church-going habit very poorly established — except if it be not to go at all. The fact remains that if everybody, or even any considerable portion of the people who were considered good church people in some eastern locality attended church in Butte, new church buildings would be our greatest need. If all the ex-preachers, ex-Sunday School superintendents, and ex-Sunday School teachers who now live in Butte could

men who are willing to work in it. People's Church could double and treble and quadruple its present Sunday School attendance, if only workers could be had who would go out and labor in their parish in the way common in other sections of the country.

A new work has recently been started in the Floral Park section of our city. With only a residence for a meeting place, and no possibility whatever of getting the parents together to listen to a sermon or an outlining of the work, the school al-



PEOPLE'S CONGREGATIONAL CHURCH, BUTTE, MONT.

be got together, it would represent an immense audience. Eastern and Middle West religion cannot stand the "Test of the West," that is, high wages, augmented by Sunday labor and the lure of Nature. Instead if the immensity of the work to be done in sending a challenge into every Christian's heart, multitudes break the habits of a lifetime because "nobody'll know." The greatest need of our work here is the type of religion that will stand this test.

There is very little difficulty in starting a Sunday School, the size of which will be determined only by the number of consecrated men and wo-

men ready, within six weeks of its inception, has almost reached its limit for members.

There are nearly 100,000 people in Butte and vicinity, and from twenty to twenty-five thousand of these live on "The Flats," and at present there is splendid opportunity for work at not less than four points in this section. Here are some of the best homes in the city. Most of them are new bungalows, modern and homey. Cement sidewalks, curbing, street cars and other improvements are as good as any to be found in Butte. Splendid buildings of the most modern type afford public school facilities. One of



these buildings is two miles beyond People's Church, and in all those two miles no religious effort has been made until the past autumn.

People's Church is going well. In saying this, it is not meant that all or nearly all that is desirable is being accomplished, but considering the fact that the organization is not yet two years' old and still has a small membership, the results are very encouraging. Its possibilities are being limited only by the personal efforts that can be put into it. The pastor has a calling list of more than two hundred and fifty families, and other families are being added weekly. He has formerly been in charge of fields where it was not possible to call on more than thirty families without laying himself open to the accusation of proselyting—and that in a home mission church not associated with any other point. Another pastoral worker here probably could add as much to the Kingdom as in any other field in America. The for-

mer pastor and organizer of this work, Rev. Lawrence A. Wilson, gives it as his judgment that the best work could be done by keeping both People's Church and the organization at Floral Park under the same supervision, having two ministers, one of whom should be more or less a specialist in religious education, and the other doing more of the distinctively pastoral and pulpit work. At any rate, People's parish and the Floral Park work need consideration at the hands of our missionary societies.

The people themselves will undoubtedly do something. Just how much they may be depended upon to do is uncertain. Without any meeting place around which to crystallize the common willingness, and by means of which we can all come to "see together," we cannot expect as much as if it were otherwise. The response of People's parish in the Every Member Drive has demonstrated that the people are willing to help in financing any reasonable proposition.

## CAMPAGNA

DEDICATED TO THE PEOPLE OF THE PLAINS

(Tune: Duke St.)

Wide as the boundless rolling plain,  
Where grateful herds serenely feed,  
Thy love, Oh God, doth us sustain,  
And meets the breadth of all our need,

High as the hills eternal stand,  
To Thee, Oh God, our song we raise;  
The blessings of a bounteous land  
Incite our hearts to lofty praise.

Sweet as the calm, when sun is low,  
Which falls alike o'er plain and sea.  
Is that blest thought the faithful know,  
Our solitude is shared by Thee.

As rolls the world of time and space,  
Directed by Divine control,  
At work or rest we know Thy grace,  
That guides the mind and fills the soul.

Waterbury, Conn.

Robert E. Brown.

## "I SAW THE DEAD"

[EDITOR'S NOTE.---The author of the following article is the Rev. J. Burford Parry, pastor of Hope Congregational Church, Springfield, Massachusetts. It is based on an experience which occurred during his work with the troops.]

CAMP Upton was an embarkation camp during the war. From cantonments all over the country the soldier was received and given final drill and overseas equipment. Here he received instruction in gas fighting, and here at two o'clock in the morning he marched silently out to the great adventure. When the task had been accomplished he returned there, maimed, blind and halt, yet unconquered and unconquerable.

The story woven around the sentence, "I saw the dead," comes from experience. It is a soldier's statement, bathed with tears, which, living again after Patmos, subdued and lifted into prayer 8,000 soldiers as they stood in the open air on New Year's eve 1918. The story is in two parts.

### *Part I.*

New Year's Eve 1917 the 77th Division was in training at the Camp. Hailing principally from New York, the men celebrated the passing year after the fashion of their civilian days. In a small room, not far from the main thoroughfare nine men met at 11:30 to remain in prayer until "taps" sounded the passing of the old year. That prayer meeting became known to thousands of men with little comment. The Division marched out to its Calvary during the next few months.

The following December the wounded began to return from the reddened fields. From the hospitals they were sent to barracks, and it was the duty of the chaplain and welfare worker to make happy the healing days. There was little to do. Men brutally wounded themselves radiated the sunshine. Suffering was in shadow memory.

It was while returning from such work that one met, seated on the side of one of the most magnificent roads

in the camp, a legless soldier. He was sturdy in body and square of jaw. He had been crying and was endeavoring to hide his tears from the approaching stranger. There are no formalities in the soldier life, and he was immediately asked to remain where he was until a taxi was called to take him back to his quarters.

"I am not suffering from pain, and I can get back myself, thanks." There was a pause. He wanted to say more and hesitated. Suddenly, looking at his questioner, he asked, "Fellow, do you believe in the return of the dead?" Here was a question for a preacher, a challenge to his college and seminary training, a test of his own experience of Him into whose service he had enlisted. And the man did not know the stranger was a preacher. Perhaps he hesitated too long, thinking of the formal statement to make, for the soldier looking steadily at him, continued:

"I received my training in this Camp before going across. See this road! I was one of its builders. This morning they let me walk out on my crutches, and I thought I'd like to see the road again. A few minutes ago it shone and I saw some of my comrades who built here with me and whom I left pushing the daisies in France. I saw the Dead."

The preacher made no reply, and a silence fell as falls in the Abbey when the vesper bell is calling and the soul replies.

### *Part II.*

The Headquarters Staff of the cantonment decided to fittingly celebrate Christmas and New Year. Victory had kissed the Allied banner and the Armistice paved the way for illuminations. Accordingly a large area of land near Headquarters Hill was festooned with thousands of colored



lights forming a great square. In the center, on a large platform twelve feet high, was erected a huge Christmas tree. The road previously mentioned was likewise draped, so that when darkness fell fairy land appeared. The Christmas festivities were held in the various huts, and on Christmas Eve a great community song was held around the tree.

New Year's Eve the plans differed. It was decided to hold great gatherings in the auditoriums of the "Y," Jewish Welfare and Knights of Columbus at 10:30. Addresses were delivered by Augustus Thomas and Francis Rogers of New York. At 11:30 the meetings adjourned, and all gathered around the tree. Over 8,000 were present. The Commander of the Camp surprised the preacher by telling him that after a few brief remarks he was going to have him take charge of the assemblage and usher them into the New Year. The preacher was afraid; he told the Commander so, but in the army you obey orders. For what followed the preacher takes no credit unto himself. The experience born out of the womb of the hour could not be duplicated, and as John Kelman at Yale, in relating a personal experience at the front, said, "Please forgive the personal intimacy with the incident and accept my humble connection with it as part of those events over which we have no control," so would the preacher. He began to think of his old sermons, of some suitable text, of some address back home. He recalled one and decided to use it. At twenty minutes to twelve he ascended the high platform and stood with his back to the tree. Out of the darkness flashed a powerful searchlight and played fully upon him, so that every line of his features could be seen by that multitude. Momentarily blinded the old address failed him. Instead of it he saw the wounded soldier by the roadside, and once again he heard his voice, "I saw the Dead." Immediately acting upon impulse he told the

story, told of the prayer meeting of 1917, of the comrades who had assisted in building the road over which they would go to celebrate that night. He said nothing of patriotism as one thinks of patriotic addresses, but spoke in the vein of that long ago, when as a child he was commended to God at bedtime and told of the Angels' watch till the shadows fled away. The simplicity of the story made him fearful, but the deepening silence encouraged him to proceed. That other road, sacred to Christendom, became linked to this road. Someone in the silence gave expression in applause, but there was no atmosphere for this. Led along, the preacher stated that he was moved to do something which he believed they would approve—he would ask them to bow their heads in silent prayer, dedicating themselves so as to be worthy of the Dead. It is well to let the press correspondent give the impression:

"Of all moments in camp life the silence that followed the appeal of the speaker was the most impressive ever experienced. In the soft falling rain he stood, bareheaded and bowed, having lifted that vast audience into the soldier's realm of prayer. The spotlight playing upon the praying figure shadowed the multitude which likewise stood silent. Not a soldier moved. Then at midnight, in the distance, sounded "Taps," and out of the darkness above unfolded the Flag, falling gracefully until it hung upon its invisible wire. As the meeting silently ended, the crowd silently dispersed, to walk the sacred road of the sacrificial dead. No soldier will forget his dedication in 1919."

Someone has stated that the soldier will demand practical preaching when the war ceased. By this was doubtless meant that preachers would be called upon to deal with the things that are seen, while the things that are unseen would silently pass out of the realm. We have been told that

soldiers cared not for the mystical. It did not prove so that night. The preacher continued for two more months in service and returned to the path he had left—the path that wooed him to the ministry—the re-

emphasizing of the eternal values, and to restate again and again the reality of His farewell, "I am with you always, even unto the end." And the soldiers showed that they believed and felt it.



## CROP CONDITIONS IN NORTH DAKOTA

*By General Missionary John G. Dickey*

**F**ROM Bismarck eastward the prospects for good crops are fair to excellent, but as one goes west they grow rapidly worse. In fact, they are considered about the poorest that can be remembered. The majority of farmers have turned to dairying, which somewhat alleviates the distress, but it also brings the question of food for the stock to the front. Many cattle owners are shipping out all their stock that is fit for market, others are going to the east to put up hay, while quite a number are shipping their herds to easterly points where they may find pasture. Those who own only small herds of dairy stock will be able, by cutting Russian thistles and all roughage possible, to keep on. Much of the rye was cut for this purpose since it did not fill. The grasshoppers have literally ruined many a good prospect east of the Missouri, while west of it cutworms took much of the young corn and some of the grain.

But with all this, even an "old-timer" like the General Missionary is surprised to find so little whining and so evident an intention to go right on if only the winter can be passed without too heavy a loss. Here is where our paternalistic purposes of government have come into play, for it appears that all that is possible is being done to help the

farmers who through no fault of their own are about to lose. The pickings of all who might profit because of the losses of others will not be so large as has been the case in other seasons of crop failures.

It has also occurred to the General Missionary that we are raising up a generation with wonderful fighting qualities amid the hardships of these semi-arid prairie regions. Only the fighters stay by. An old man with whom the preacher was talking on the depot platform of a Montana town while they were waiting for the midnight train, answered an inquiry about the crops by saying "Mister, I haven't got enough on one hundred and fifty acres to feed a pigeon over winter, and this is the fourth year I have lost my crop. But I ain't a whinin'. I've got some fine dairy cows that'll keep us a goin'." "But what in the world will your cows live on?" asked the missionary. "You cannot afford to pay fifty dollars a ton for feed for sixty-cent cream." "No, and I ain't goin' to. Say, Mister, you just ought to see the dandy Russian thistles I have a growin'," was his answer. It seems that a year ago he wintered his stock entirely on these weeds. May God send us more of the "fighting blood" preachers to match the need and the courage of these prairie heroes!"

Nowhere is there a greater demand for education than in the ministry. Today, whether in answer to a general demand or not, the educational requirements are such that a man with only a common school training, though he may be first-class in native ability, cannot enter our ministry, even if it be made known that he is to spend his life in the local ranks and among his own people.

*—The Congregational News*



# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JUNE	Av'ge five previous years.	\$ 4,748.27	2,342.27	7,090.54	1,773.00	5,317.54	13,500.87
	Present year.....	3,463.07	3,155.55	6,618.62	1,996.87	4,621.75	9,261.95
	Increase.....		813.28		223.87		
	Decrease.....	1,285.20		471.92		695.79	4,238.92
FOR THREE MONTHS FROM APRIL 1st	Av'ge five previous years.	\$19,386.96	7,248.92	26,635.88	9,507.36	17,128.52	40,902.30
	Present year.....	27,030.15	7,676.41	34,706.56	9,443.95	25,262.61	27,055.05
	Increase.....	7,643.19	427.49	8,070.68		8,134.09	
	Decrease.....				63.41		13,847.25

Matured Conditional Gifts (3 months) \$23,750. Last year, same period, \$900.00

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JULY	Av'ge five previous yrs.	\$ 6,303.99	2,142.31	8,446.30	2,461.74	5,984.56	28,351.89
	Present year.....	9,693.04	1,895.13	11,588.17	2,502.88	9,085.29	12,351.66
	Increase.....	3,389.05		3,141.87	41.14	3,100.73	
	Decrease.....		247.19				16,000.23
FOR FOUR MONTHS FROM APRIL 1	Av'ge five previous yrs.	\$25,689.75	9,391.23	35,080.98	11,969.10	23,111.88	69,254.15
	Present year.....	36,723.19	9,535.54	46,258.73	11,946.83	34,311.90	39,406.71
	Increase.....	11,033.44	144.31	11,177.75		11,200.02	
	Decrease.....				22.27		29,847.44

Matured Conditional Gifts (4 months) \$24,250. Last year, same period, \$900.00

## SATISFACTORY FINANCES

There being no August number of the magazine the financial record of two months is shown. We are well in advance of the average and very considerably in advance of the four months' comparison. We are inclined to credit the Every Member Canvass with the greater part of this gain, and shall look for it to continue, although we do not dare to lean too heavily on this expectation. All the gain we have, and more, is needed to take care of the work on the increased schedules, which are inevitable in these days. The legacy receipts do not make a favorable comparison with other years. The Conditional Gift account, however, more than makes up the deficiency to date.

# THE AMERICAN MISSIONARY ASSOCIATION

Secretary Cady on his return from Hawaii and the Pacific Coast has visited a number of conferences of the Western States, and also the cities where the American Missionary Association has work. He has familiarized himself in larger measure than ever before with the needs of the western part of the country; and now, with his thorough study of the situation in the Hawaiian Islands, he will present the important work of the A. M. A. with greater power than ever. The interesting reports of Dr. Cady have brought new light upon our Oriental work and are of great value.

Dr. Hinman, who has for a number of years been in charge of the work among Chinese and Japanese on the Pacific Coast, found some old friends there among the Oriental pastors and people, and brought home to the territory most clearly the advantages of closer cooperation between Hawaii and the Pacific Coast in the development of church activities. As we went about the Territory, his message of fellowship was strengthening to all lines of the Oriental work.



Our schools are now having their commencements. Commencements do not come at the close of the year but at the beginning. Colleges begin their years with the admission of their freshman classes. Hence commencement. Our A. M. A. Commencements are when the schools commence and not when they close. Graduations are not commencements. Will principals kindly note?



The statistics of our new army, now becoming available, present some astounding figures. In an examination of 25 per cent of the drafted men at thirteen camps 30.8 per cent were found illiterate, and it was said that throughout the army a total of 24.9 per cent of the men drafted were unable to read a newspaper, to write a letter home, or to read one they had received. Is this not a fine commentary and a scathing indictment of our system of compulsory education?

In an examination of all drafted men 29 per cent or 1,190,450 men were rejected as physically unfit for general military service. This bespeaks some method of compulsory physical training during adolescent years if the general health of the nation is to be conserved.

Instruction in hygiene is an absolute necessity. In this examination Americans stood better than foreigners, country boys than city boys and whites better than the blacks.





## EDITORIAL

**T**HAT which we have feared has come to pass. The war and the Negro soldiers' part in it has given the great mass of the Negro people a new sense of self esteem and a new consciousness of their constitutional rights. Not only those who went but those who remained have had their desires and their purposes quickened, and have been led to feel a new sensitiveness to their wrongs. The outbreaks at Washington and Chicago and other places are evidently a part of a general program to resent this on the part of such white people as those engaged in these riots and those who have incited them who resent any suggestion of a better recognition of the rights of man on the part of the Negro. The revived Ku Klux Klan advertises itself for this purpose, and largely the white people of the South not only cultivate this race prejudice but do whatever they can—and it unhappily is much—to intensify it, in order to “keep the Negro in his place.” So it must needs be that offences come. An Ex-Senator of Mississippi for example loudly calls upon the whites to organize mobs.

No people more sincerely deplore this than a large element of Southern white people whose work in the adjustment of the races is made all the harder because of it. They wish justice to the Negro but with their definition of justice and their interpretation of it. But of one thing we are sure: when lawlessness meets lawlessness and mobs are met with mobs the whites are sure to defeat their own purpose, and the blacks only lose by lawless violence in their just resentment. Let us hope that the good South may be strong against the reactionary South in its own interest and welfare as well as that of the Negro. For if they suffer, they will suffer together.



Dr. Dillard, President of the Jeans and Slater Board, who is giving himself without reservation to the uplift of the Negro peoples of the South, is entitled to great weight in his opinion and judgment concerning them. We are glad that so great a philanthropist and prophet as Dr. Dillard is can see a shining light rifting the very dark clouds that overhang the Negro

people just now, of which the desperately wicked appeal of the newly formed Ku Klux Klan to race prejudice and its lawless threats of terror and violence together with the brutal riots are in evidence. This is his testimony at a recent Sociological Congress in Knoxville, Tennessee:

"Each year makes another step in the progress of race relations in the Southern states. Never in the history of the world has a race made such physical, mental, and moral improvement as the Negro race has made during the past sixty years.

"Never before in history during any period of sixty years have two races, thrown together so closely, been known to reach such a reapproachment for good as we find in the South. It takes time to change the habits of thought and feeling among individuals. It takes a still longer time for social groups to change their habits. We must therefore, be very patient one with the other.

"I have been over the South time and time again. Each year I have seen marked improvement in race relations. It is better for us all who stay in the South to remain in fellowship and cooperation. We must learn to live together in love, good-feeling, and co-operation. We must give the Negro a chance to develop into full stature of manhood.

"The colored people during the war were called upon to take their part of the nation's burden. They did more than was expected. Their war work was amazing.

"The South has come to the conviction that justice, fairness and good feeling are the best ways of improving relations between the races. State superintendents of public instruction are getting large appropriations for the colored schools. Justice and Christianity reach over all facts. We can have faith in the future."



Dr. Du Bois, editor of the *Crisis*, who made a personal examination of army conditions among the Negro soldiers in France gives something of the achievement of the different Negro units and calls attention to a matter that is of special and vital interest to every Negro, concerning the difficulties and discriminations which the Negro officers and privates encountered during their service in France. The officers in the army from the South succeeded in convincing those in authority that it was necessary to officer Negro soldiers with Southern white men, who knew "how to handle the Negro," and everything Southern is covered by the statement "handling the Negro." It meant the old Southern attitude toward the Negro that is to be found on the average plantation in the South today. This is verified in any number of instances. Dr. Du Bois' statements are borne out by soldier after soldier, and by men not of the radical type, but men thoroughly conservative. Many of the commanders of Negro troops were an actual disgrace to the principles for which we were fighting. If this attitude on the part of American officers was reprehensible, what shall we say about the General Order that was issued with the purpose of informing the French



of the American attitude toward the Negro? It warned French officers, soldiers, and citizens against association with Negro officers and soldiers, making very clear the manner in which the Negro was treated in America; and what is more, this General Order suggested that America desired that the French people treat Negroes in the same way. There were American soldiers who went to fight for democracy and at the same time these white American officers and soldiers actually attempted to set up on French soil American prejudice against the Negro while Negroes were pouring out their very blood for the perpetuity of their nation. We have no doubt but that Dr. Du Bois has written the truth in this matter. It is a hard truth, and one that some people would like to suppress, and if American officers were so mean and contemptible as to practice their game of prejudice on French soil, then let them be game enough to own it and take the shame of it.

—*South Western Christian Advocate.*



THE CONGREGATIONALIST in its educational number quotes a Y. M. C. A. secretary who stirred up the memories of a hundred college graduates to answer the question, "What do you consider the most valuable thing in your college experience?" Eighty-six testified that it was the personality of the teacher; that greater than the perfection of the equipment is the personality of the teacher. And yet we constantly hear far more about equipment or the lack of it and far less than the question, "Who is the teacher?"

The A. B. C. F. M. with its splendid system of schools and higher institutions in its missionary fields will not appoint a teacher or worker in any capacity who does not first of all bring a decided Christian life and character and this has always been both the theory and practice of the A. M. A. whose accent like that of the American Board is upon the word "Missionary." It is a **Missionary Association** which educates, and its appeal to the churches is upon this basis. And just here we again quote the *Congregationalist*, viz:

"Too seldom nowadays when a new instructor is engaged is an inquiry made with reference to his attitude toward religion. If he seems to be competent in his own department, nothing is asked about his ability to mold character or his sympathy with the Christian church. He may be flippant or agnostic, or a perfect non-conductor of religion, but so long as he seems to qualify intellectually he is forthwith accepted. And the singular fact is that boards of trustees composed to a large extent of prominent Christian ministers and laymen, of professors in theological seminaries and secretaries of missionary societies tacitly endure or at least acquiesce in this narrow basis of choosing college presidents and college instructors."

Emphatically the A. M. A. insists upon the Christian teacher in its schools for youth in their most plastic years, and with the greatest need of Christian instruction and the example of a personality that carries with it a saving influence.

## THE JOSEPH K. BRICK SCHOOL AT BRICKS, N. C.

*Principal Inborden calls attention to the fact that in August the school was twenty-four years old. He has been the only principal. He writes:—*

WE began with the modest number of five teachers and officers. We register now about twenty teachers and officers. We began school the first of October that year and had only one



or who farm on their own account. The number who come from the farms with the purpose of taking the course and who expect to go back to the farms is altogether too few.

Many of our people labor under the mistaken idea that they need educating only to make money. Many of them are making money and accumulating farms and homes without education and so they argue now that they do not need education. The national government and state are emphasizing more than ever the importance of the sort of education that will make the best men. What the state is doing in the way of stimulating the farmers to grow better products and to do it more intelligently the Brick School has done all these years.

We have not only tried to stimulate the farmer but we have tried to make more intelligent housewives. Our kitchen, dining room, laundry, etc., are open for the training of our girls who want to perfect themselves in all household arts. Very many girls who have come here, willing to stay long enough and to do all the drudgery which goes with the work, have gone from us real artists in their line. Our only grievance is that we do not have all who ought to come, and of those who come, the great bulk are not willing to stay long enough to get it. They want short cuts. The only way to become an artist in the culinary line is to be willing to spend many days, and years too, over the hot stove and too often in a sweltering hot room. To become a real artist one must do the real thing. Coming as many of our young people do from homes where everything is "easy-go-lucky" they are not willing to do the strenuous tasks that bring efficiency.

student the first day. We shall report a total enrollment of students this year of 294. We have had in former years nearly four hundred.

It is the purpose of this institution to teach the students who come to us the important lessons how to extract from the soil the largest and best products which the community needs for its consumption. We are not running an experiment station because we do not have the sort of help and the amount of money that such a station would need. We know how it should be done. We have the ideals. We are teaching the lessons to country boys and city boys who come to us from every part of the State. They do not all get their lessons of course. Very many leave after getting here because they are not willing to go through the strenuousness of the daily drill which it takes to make efficiency. We have hoped that this sort of work would especially appeal to the sons of farmers who own farms of their own

Our girls are also taught the use



of the needle. I do not know of anything that is of more importance than that our young people should be dexterous with the needle in making their own clothes or the clothes of others.

The school conducts a shop in which manual training is taught. Every boy is given a chance to become proficient with the handling of tools. Those who stick to it and stay in school long enough have no trouble in getting all the work they can do. The demand in this line for workers has never been supplied. I have just received a letter from one of our boys who writes that he is receiving forty dollars a week at the shipyards. We have many others who are doing the same.

We have a six-year high school course beginning with the seventh grade. Those who finish this course have no trouble in entering the first year of any of our leading A. M. - A. colleges. They become the best teachers in the community and we simply cannot furnish all the teachers we are asked to furnish. Not a week passes but that I am solicited by those in public school authority to send teachers to take responsible places. The academic side must be emphasized very much because no efficiency of the hand can be had without a lot of brain power. To try to train the hand without the head is just putting the cart before the horse.

Along with the training of the head and the hand we place very much emphasis on the training of the heart and the development of Christian character. Those who will not measure up in these matters when they have been given every incentive to do so are not kept in the institution.

We are training for citizenship. Whatever be our education, whether of the head or hand, if our Christian character has been neglected we shall always be a misfit in any com-

munity. We must learn to respect the rights of other people whatever their station in life. This doctrine must be preached from the pulpits to all the people especially to the youth. It must be taught by every school teacher. The neglect of it is the best invitation that Bolshevism and the devil can have. It is of the utmost importance that we get this viewpoint. The people must be educated and trained in all the civilities of life so as to fit compatibly into the social and industrial fabric of their community.

*We quote from a circular of Principal Inborden sent to the colored people in three North Carolina centers. It tells its own story.*

My dear Friend:

Read this circular and think about it. You are living in the greatest period of the world's history. If you do not seize the opportunity that is just in front of you just after the close of this war and prepare to use it and prepare your children to use it, you may as well count yourself out of the world's progress. Any man who cannot see it and who will not prepare for it will be a nonentity. Education is the only thing that will count.

Do you know that less than seventy-five per cent of the Negro population in these three counties are enrolled, and that only about fifty per cent of the enrollment are in average attendance, and that only about thirty-six per cent of the population are in average attendance. That means that only about one-third of the children are in school every day who ought to be there.

The democracy for which we are fighting means an equal opportunity for every human creature of God's creation. There are degrees in the mental and spiritual realm and in the social and material progress dependent absolutely upon your Christian character and educational fitness.

# HALAWAI MAKAHIKI KANAIWAKUMAMAHIKU O KA AHAHUI EUANCLIO HAWAII

*By Secretary Cady*

Which being interpreted meaneth "97th Annual Meeting of the Hawaiian Evangelical Association," and which word, in our tongue, the longest word stands for, I verily know not. But then what is that in a land where people will use up a whole case of type in naming their daughter "Maria Kahiehie Kamaunuikalaikaipo" who graduated from the Kawaiahao Seminary last week! One would think that when a language contains only twelve letters they would be stingy in the use of them, but instead they throw them

all into one word and repeat the process for good measure! And how musical it all is with vowel after vowel pouring forth in torrents!

I stood in the old Hawaiian church whose foundations were laid by Hiram Bingham and where the kings were wont to sit in those days when kings were allowed to live outside of Holland. My sermon was interpreted by Rev. Stephen Desha, and it was just twenty-five years be-



DR. AND MRS. CADY AND DR. AND MRS. HINMAN

fore that he had interpreted Dr. Tallmadge, who declared him to be the most eloquent interpreter he had ever heard. I quite agree with him. Stephen Desha descends on his father's side from the best blood of Kentucky, and on his mother's side from fine old Hawaiian stock, and it is worth a trip across the continent and the Pacific to hear him take an ordinary sermon and put it into the rich imagery of the islands and to hear the people respond to the music of his voice! If one thinks he cannot preach, let him pass his sermon through the hands of this magician; he will find his most ordinary phrases set on fire a whole audience. He thus transmuted my prose into the poetry of this musical people in three addresses, and now I know I am a great preacher!

And what music! Every Church, Sunday-School, Endeavor Society came ready to render an anthem. Each choir gathered in front, one after another,—not only the young but grandmothers leading their children and



old men—and gave us a treat to real Hawaiian music. Some were the old, old songs we all have sung but translated by missionaries into their tongue, some popular music and once without accompaniment of any kind they rendered an Italian opera with words of their own. Everyone sings. It seemed to me that there was not one of the audience who had not made his or her appearance in one or more of the choruses. Their music without organ or Ukelele will live with me always. The program was replete with interest from beginning to the end and that without the many addresses which the traveling secretaries from the mainland gave. They are a greedy lot down here, and like the leeches of old cry ever “more.”

Nor let anyone think that it was all Hawaiian, even though as yet other work seems to be overshadowed by the missionary interest of this



REV. AKAIKO AKANA, PASTOR, HONOLULU



JAPANESE KINDERGARTNER

ancient people, for now the new peoples are claiming no small attention. How the streams of race blood converge and mingle here is shown in the mission work done by the Hawaiian Board. Of the 111 comprising the Association, 65 are Hawaiian, 11 Union or mostly American, 18 Japanese, 8 Chinese, 2 Portuguese, and 2 are Filipino. There are in all 9,561 church members, of whom 4,019 are in the Hawaiian churches, 2028 in the Union churches, 1,954 in the Japanese, 653 in the Chinese, 298 in the Portuguese, and 609 in the Filipino. During the past year 620 members have been received on confession of faith, of whom 278 joined the Hawaiian churches, an average of 4.72 joined the Union churches, or an average of nearly 7; 120 joined the Japanese churches or an average of 7; 59 joined the Chinese

churches or an average of over 7, 9 joined the Portuguese churches or an average of nearly 5, and 82 joined the Filipino churches or an average of 41. The Sunday-Schools show a net loss of 528, probably due to the influenza, and the Christian Endeavor Societies show a net gain of 70.

One of the most unique features was the presentation of a beautifully framed diploma or certificate by Mr. Lowry, the president, to four of the churches which have come to self support during the past year. Two of these were Japanese, one Chinese, and one a Portuguese church. The consecration shown by the members in their striving for this independence was



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gladly applauded. It would be difficult to give sufficient praise to the Hawaiian Board for its splendid work in almost every part of the islands. Its budget of nearly \$90,000 is most of it met by gifts from the little over 2,000 members of the Union churches, surely a heavy burden and one not often carried by so few people. It is true that some of it comes in large sums from a very wealthy person—a single gift of \$12,000 annually from one on the Island of Maui who knows what a contribution their work is to the welfare of his island. Most of this money, however, comes from the descendants of those sterling men and women who came here under the American Board and laid the foundations of this new state in the Christian gospel! All praise be given them; and what a testimony to the work of missions! It was just one hundred years ago this coming October that the first band of missionaries set out from old Boston Harbor. Six months later, they landed after rounding Cape Horn. Next April a Centennial will be held here, and already great preparations are in process to make it a memorable occasion in the history of Congregationalism and Missions. And where else may one go to find a more brilliant illustration of what can be done in a century



under the lead of highly educated men of God with a burning zeal for souls? Moreover what is also of great import at this hour, the Stars and Stripes would not be over this marvellously strategic Gibraltar of the Mid-Pacific with its wonderful Pearl Harbor and its jutting extinct volcanoes hiding mighty guns, nor would these islands have been pouring back into our States its wealth of sugar and fruits when these were of no small moment in the hour of the world's need. The past hundred years challenge one's admiration, but the next hundred years of industrial and religious development strains a prophet's imagination.



SCHOOL CHILDREN, KANLENELA SCHOOL, HONOLULU

On Friday, July 25, the French Chamber of Deputies unanimously adopted a resolution condemning race prejudice and affirming the absolute equality of all men without regard to race or color.

The resolution was passed after a debate superinduced by questions about the rough treatment French colored soldiers from Guadaloupe and Martinique are said to have received from American military police in French ports.

The resolution unanimously adopted follows:

"The Chamber, faithful to the immortal principles of the rights of man, condemning all prejudices of religion, caste or race, solemnly affirms the absolute equality of all men without distinction of race or color, and their right to the benefit and protection of all the laws of the country. The Chamber counts upon the government to apply these laws and see that the necessary penalties for their

infringement are inflicted."

Jules Pams, Minister of the Interior, replying to the deputies, said that the government had applied penalties, and asked them not to insist upon a discussion of "the very regrettable incidents, as France does not forget the services rendered by her colored sons."

He asked for reasons of "high diplomacy," to drop the subject. The deputy said he would not speak of

questions that involved diplomacy, but he protested against the complicity of the French military authorities in these incidents. He then read a confidential circular to French officers attached to the American army, setting forth how American opinion did not tolerate "familiarity between whites and blacks."

"And it is America that wants a society of nations," interjected a deputy from the Seine.

Dean Moore of Howard University after an extended and careful investigation of race relations in the South reports to the International Society League that a propaganda by the "Industrial Workers of the World" is largely responsible for race riots in Northern cities, and is also creating an extremely dangerous state of things among the Southern Negroes. The propaganda is wide spread to inflame the colored people against all whites and is making a tremendous impression on the minds of the ignorant. Anarchists, and labor radicals are using the return of thousands of disgruntled Negro soldiers who met unjust treatment from American officers in France to accomplish their purposes of overturning all existing conditions, says Dean Moore:

"The recent action of the American Federation of Labor in admitting colored men to its organization was taken because the blacks are being organized by the Industrial Workers of the World.

"Never before have I known such sensitiveness in a situation as I now discern in the racial relations in the South. I have found a suspicious and latent hostility that seems amazingly impossible.

"Any blind man, knowing the conditions in the South, could plainly see what is likely to result in a few years unless educational conditions are better. The confusion following the Civil War will be nothing compared with what we shall have here. Frankly, we are in danger of having a little Russia in many sections of the Southland."

"The false teachers today who are encouraging lawlessness are in a large measure responsible for the exodus of Negro labor to the North," says the report. "The race riots are the products of a spirit of contempt for law joined to ignorance."

"And with 11,000,000 American Negroes with an officially reckoned adult illiteracy of thirty per cent—although it is much higher—there is a substantial barrier to a spirit of obedience to law until there are fundamental changes in the laws of the South which guarantee but do not secure certain rights for the Negro."

Only a complete revision of the prevailing educational practice of Southern states and prompt action by the government to eliminate illiteracy among both ignorant Southern blacks and whites can help a situation which, otherwise, will rapidly grow worse as time progresses.



# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for July and for the ten months of the fiscal year, to July 31st.

## RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	\$ 8,266.74	290.66	2,057.81	5.00	77.40	10,697.61	2,690.15	13,387.76	5,065.28	18,453.04
1919	10,941.76	619.71	1,566.24		37.62	13,165.33	1,225.18	14,390.51	6,118.51	20,509.02
Inc.	2,675.02	329.05	.....	.....	.....	2,467.72	.....	1,002.75	1,053.23	2,055.98
Dec.	.....	.....	491.57	5.00	39.78	.....	1,464.97	.....	.....	.....

## RECEIPTS TEN MONTHS TO JULY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	100,767.73	6,674.35	31,353.83	21.50	645.15	139,462.56	8,180.25	147,642.81	44,650.09	192,292.90
1919	104,944.17	7,106.33	27,150.90	35.95	578.24	139,815.59	4,801.09	144,616.65	61,451.10	206,067.78
Inc.	4,176.44	431.98	.....	14.45	.....	353.03	.....	.....	16,801.01	13,774.88
Dec.	.....	.....	4,202.93	.....	66.91	.....	3,379.16	3,026.13	.....	.....

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18	\$ 2,642.08	1,351.99	3,207.25	22.00	719.14	7,942.46	22,998.69	30,941.15	200.00	31,141.15
1918-19	1,979.63	1,374.56	4,395.37	120.00	290.43	8,159.99	22,493.87	30,653.86	50.00	30,703.86
Inc.	.....	22.57	1,188.12	98.00	.....	217.53	.....	.....	.....	.....
Dec.	662.45	.....	.....	.....	428.71	.....	504.82	287.29	150.00	437.29

## SUMMARY OF RECEIPTS FOR TEN MONTHS.

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for regular Appropriations .....	\$192,292.90	206,067.78	13,774.88	.....
Designated by Contributors for Special Objects .....	31,141.15	30,703.86	.....	437.29
TOTAL RECEIPTS TEN MONTHS TO JULY 31 .....	\$223,434.05	236,771.64	13,337.59	.....

## FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

A parsonage loan to our Russian-German Church in Dinuba, California, enables them to have a good home for the minister alongside of their attractive new house of worship.



Albuquerque, New Mexico, is stirring for a decided improvement in church equipment. Not only are they planning for larger and better quarters in their house of worship, but a parsonage project is also part of the plan. As this is headquarters for our Congregational work in two great states, this movement is of special interest.



Our Pilgrim Church (colored) in Tallahassee, Florida, is only two years old, but has a constituency which promises well for future development. The school near by is well represented in its membership. They have bought a church ready-built by another denomination, and our Committee has voted an appropriation to help them pay for it.



Our South Side Church in Pittsburgh, Pennsylvania, moved some years ago from the valley to the plateau on the high bluff beyond the old location. In this Arlington section there is a thickly-settled community. A generous grant and loan from this Society have just enabled this church to complete the payments on its attractive and convenient house of worship.



One of the most important cities in North Dakota is Minot, in the Mouse River Valley. Our church there has been handicapped by an unfavorable location and inadequate buildings. Just now steps are being taken to secure a first rate lot, not far from the large Normal School. It is planned to erect the first unit of a modern church building very soon. The north side of the city is a distinct community of several thousand people, and our church will have a unique opportunity in it.



We are glad to be able to help the little church in Rapelje, Montana, in its double enterprise, securing both church and parsonage at the same time. This is a very new community, amid farms and ranches. For a long time the pastor could find no place in the village where he could live, so he was compelled to stay on his homestead some miles away. At last he was able to crowd his family into two rooms in the village. Soon he will be housed in the cosy parsonage, which he is helping to build with his own hands.



Out in North Dakota, near its Western border, a solitary hill rises out of the prairie. Beneath its shadow was built some years ago our Rocky Butte Church, named from the hill. But the real center of country life there proved to be at Thelan, on the railroad four miles away. So they have moved the church down to that point, improving the building, rededicating it, and are starting Evangelistic meetings in it this summer. They still call it the "Rocky Butte Church," and we are glad that new aid from this Society has made this change possible.





## SECRETARY JAMES ROBERT SMITH, D. D.

*By Associate Secretary Richards*

**I**N the July number of THE AMERICAN MISSIONARY we gave a hearty welcome to Dr. James Robert Smith who comes to be the Church Building Secretary of this Society, promising a fuller and more adequate introduction in the September number. We are glad to present him to the churches as a man admirably fitted to undertake on their behalf the great work upon which he enters. With a nature enriched and disciplined by heredity, by schooling and experience, he comes to his new task with a fine equipment.

It is significant that the Middle West is furnishing many of our leaders in this new day. Its vigorous vitality provides treasures which bless the whole country. The Church Extension Boards give evidence of this, for Secretaries Burton, Moore and Bloom, who have so large a share in directing the homeland work, have come to the metropolitan center from that section. And now Dr. Smith comes from St. Paul, with the tonic air of Minnesota in his blood, and the optimism of the great Northwest in his heart, to rally the churches of the

whole country to a closer fellowship.

Born in a minister's home in Illinois, it was natural that he and two of his brothers should later find themselves in the ministry. The United Brethren, in whose ranks his father was a preacher, are closely akin to Congregationalists in their freedom and their evangelical spirit, and though we failed to form an organic union with them a few years ago, we are fortunate in having in our pulpits today these three brothers from that family of faith.

But it was not to the ministry that Dr. Smith first turned when his school training was over. His first choice of a profession was the law. In 1886 he had so far mastered Coke and Blackstone that he opened an office as an attorney. For six years he practiced law successfully, most of the time in Kansas City. This was valuable training for his present work, for many church building problems involve legal questions in which expert knowledge is of prime importance.

More and more, however, his heart was urging him toward the ministry. He turned away from the beckoning prizes that allured him. A church in Hennepin, Illinois, asked him to be its minister, and he remained with that people a year. But he felt the need of a theological training, and accepted a call to Blue Island, near Chicago, where he could at the same time pursue his studies in Chicago University and Chicago Theological Seminary.

After two years there, he accepted a call to Pilgrim Congregational Church in Superior, Wisconsin. Here his congregation soon outgrew its house of worship. It could not hold the increasing numbers that wanted to hear that new preacher. They were driven to the opera house as the only auditorium large enough, and for nearly two years services were held there. The Sunday School, also, in which he took a special interest, found the old quarters inadequate. So he

led the people in building a new, commodious and attractive house of worship, with suitable rooms for social and educational purposes. Naturally he called on the Church Building Society to lend a hand in this enterprise, and thus established a connection which now matures in his coming to headquarters as Secretary.

During his pastorate in West Superior he made a strong impression on the community, winning the favor of all both as a citizen and pastor. He was held in high regard by all the churches and ministers in the state. When the State Convention was held in his church, one who knew him well wrote of him in the state paper, "Our Church Life," as follows:

"As a man and preacher Dr. Smith is held in high esteem in his community. He has made himself a part of it and its problems. As a man, he is genial, modest, honest, an earnest, fearless hater of evil; a loyal friend and advocate of good. People believe in him, admire his ability, respect his opinion, and willingly co-operate in his plans. His personality is strong. It is such as does one good to touch. As a preacher he is magnetic and convincing. In the pulpit he is able, earnest, sincere and fearless. He appeals to reason as well as conscience. He is eloquent, but his is the simple eloquence of truth."

After eight years in Superior he was called to the First Union Congregational Church in Quincy, Illinois. In this historic church which has always held a foremost place in the life of that important city his work was eminently successful. He preached a broad, sane, vital theology, with special emphasis upon religious education. He was always ready for teamwork with the denominational brethren and with those of other denominations, to press forward the work of the Kingdom. He was an ardent advocate of social and moral reforms. He told the liquor dealers of the city so many plain truths that they be-



came very uncomfortable under his prophetic utterances about a saloonless city.

His interest in religious education led to a reorganizing and modernizing of the Sunday School till it was graded and developed to the finest standard. He was one of the charter members of the Religious Education Association, and an active worker on its committees. He was moderator of the State Conference, and one of the trusted leaders in the Congregational life of Illinois.

It is not strange that after twelve successful years of service in Quincy, the church should very regretfully give him up that he might respond to what seemed to him a clear call of duty. Nor is it strange that they should send him forth with words expressing warm love and admiration. They said of him:

"His citizenship has given to our city the highest ideals of manhood and Christian duty."

We have had with us a man to love and admire; always broad-minded, a deep thinker, a great and versatile reader; thoroughly informed on all live questions whether in or outside of his profession; progressive farseeing, forging ahead on the great moral subjects now evolving; truly a prophet who has seen his predictions being fulfilled before the day of promise."

From Quincy he went to the People's Church, St. Paul, where he has been pastor for nearly five years. Here in the capital city of Minnesota he found an inviting opportunity. In a great commercial center, the scene of legislative activity, the home of courts and lawyers, a place of great business interests, this church was

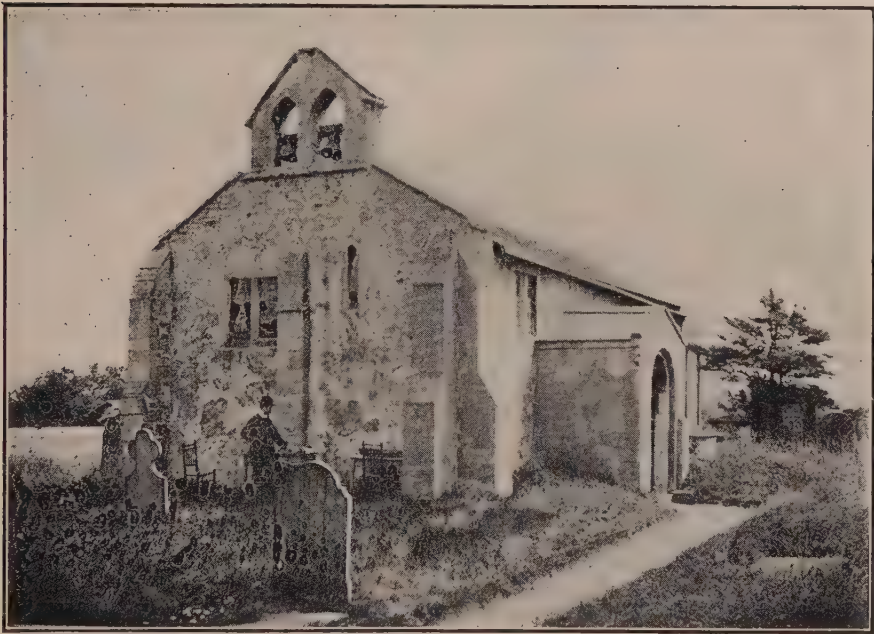


FIRST CONGREGATIONAL CHURCH, QUINCY, ILL.

the rallying place for strong men and earnest women who wanted a spiritual leader who could grapple vigorously with the problems of the modern world. Here also the best up-to-date methods of religious education were to be used for the training of young lives. In this important field Dr. Smith found full scope for his powers, and wrought with marked success.

With such training and such experience he brings to the work of the Church Building Society an unusual

equipment for service. His talent, his warm hearted sympathy, his sound judgment, and his sincere devotion fit him peculiarly for this larger ministry for the churches. His parish is now as wide as the nation. He will wish to know intimately the churches, and their perplexities and difficulties. Then he will do his best to enlist the generous co-operation of the whole great sisterhood of churches, that the strong may have the joy of helping to bear the burdens of the weak.



PICTURE OF THE CHURCH IN AUSTERFIELD, ENGLAND

In this church worshiped in 1605, William Bradford, long Governor of Plymouth Colony.

## NOT LEAST AMONG THE PRINCES OF JUDAH

*By William W. Leete, D. D.*

**A**MONG the beautiful hills of Western Massachusetts a hundred years ago a life more beautiful than the hills came to its maturity. In mental clearness and moral purity it challenged the limpid brooks and the smiling skies. The

life was that of Mary Lyon, and she has made the whole world her debtor. A pioneer in female education, she left at her death a well-established Christian seminary, now Mt. Holyoke College. As the years have passed her consecration and her vision in-





CONGREGATIONAL CHURCH, BUCKLAND, MASS.

incorporated in others has changed the conditions of life for multitudes in all portions of the earth.

No wonder people think about Mary Lyon when they visit Buckland, and more impressive than all other helps to memory is a marble tablet in the little Congregational church, on which can be read:

"Mary Lyon, born in Buckland, February 28, 1797.

Mary Lyon baptized in this church March, 1822.

Mary Lyon founded Mt. Holyoke Seminary September, 1837.

Mary Lyon died March 6, 1848."

What would have been the history of this woman had it not been for that little church, the picture of which is on this page? It was organized but three years before she was born and its early ministries went into her thinking and character just as truly as the products of the soil went into her blood. It still stands there, the only church in the vicinity and the present population of 350 is about all that the neighborhood could ever claim.

One day a pleasure party whizzes by and the ladies cry out: "Oh, see that church! But where do the people live?" And the conversation turns on the waste of building churches in sparsely settled communi-

ties. But the touring car in which they ride cost a great deal more than the church did, and two years hence the car will be changed for a new one. No man, however, can state in dollars and cents the value of a church, whether little or big. Thank God for the little country churches. The moral dividends they have paid have been tremendous. There are many of them in the mother country. Protestantism has always believed in them. William Bradford was baptized and consecrated in the little Austerfield church to become the wise leader of the Pilgrim exodus. \* At Bemerton, George Herbert, the poet-preacher, taught his people in but a tiny edifice, and of the smallest church in England, that of Wytheburn, William Wordsworth says:

"Humble it is and meek and very low  
And speaks its purpose by a single bell.  
But God Himself and He alone can  
know  
If spirey temples please Him half so  
well."

It is easily demonstrable that in the United States the small country church has been at the minimum of expense and at the maximum of efficiency, considering the number of people involved. It was to aid such

that the Congregational Church Building Society came into being. While new adjustments are calling for great outlay in the towns and cities, the Society will always jealously guard the isolated country church. Missionaries, preachers, teachers, physicians, philanthropists, lawyers and business men, leaders in all forms of enterprises, are being nurtured in them. What a story many of them could tell!

Last month I attended a regional conference of the Inter-Church World Movement. It was in the Park Street Church, Boston. One of the most effective speakers on that occasion was making an address. He has been heard in most of the great churches of the land and he has brought to pass great things for the good of the Kingdom. As he drew near the close of his address and the great audience was in rapt attention, he revealed this bit of personal history. "Somewhere years ago," he said, "there lived here in Boston a woman whom it was nev-

er my fortune to meet, although I tried several times to do so. She once gave money to finish a church on the plains of Dakota, and one day, when as a young man I was drifting and perhaps likely to make a failure of life, I walked by that little church that she built and I heard the sound of music. I stopped, then went in, and there I found God. All I have in this world I owe to that good woman who gave money for that church out in North Dakota."

Not every little church in New England or the West can point to eminent men and women and say, "this one or that was born in here," but all of them have had some spiritual children. They are silently but constantly shaping the ideals and the affections and the opinions of the common folk whom God loves. Before we discredit any of them it were at least well to read again the story of Bethlehem Ephratah, which, though small, was not least among the Princesses of Judah.



## ANOTHER DISASTROUS FIRE

Where is it? In Forest Grove, Oregon, the home of our Pacific University. Although a frame building of an old type, our Congregational Church has rendered splendid service there for many years, and many precious associations clustered about it. Now it is in ashes.

Of course it must be rebuilt. Our educational centers are places of exceptional importance. We must have an up-to-date church home there, not only for the community at large, but for the faculty and students of our Congregational college. It will cost five times as much as the frame house, for the fire laws require that it shall be of brick, and it must have a modern equipment.

Church fires are rarely of incen-

diary origin. They are usually the result of accident, hard to foresee or account for. Sometimes a match is carelessly thrown down; sometimes lightning strikes the building; a chimney may burn out; sometimes there is faulty electric wiring. The fire usually starts when no one is in the building; the spaces are large and the draft is fierce, and once started the conflagration sweeps on complete destruction.

Shall we help restore the Forest Grove Church? Who will send us the money for it? Shall we reach across the continent and set up that ancient shrine again? We helped complete the former buildings. Hurry up your gift, that we may share in erecting the second temple.

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little kindness.—*The Outlook of Missions.*



# THE CONGREGATIONAL EDUCATION SOCIETY

## A LETTER FROM EX-PRESIDENT ROOSEVELT TO JOHN R. MOTT

*[Regarding the Need for More Men of Ability to Lead the Aggressive  
Forces of Christianity]*

The White House,  
Washington,  
October 12, 1908.

My dear Mr. Mott:

It is a matter of grave concern that in the United States, especially, there should be a tendency in the number of students at the leading graduate theological schools to fall off at the very time that the communicant membership of the churches is markedly increasing. Indeed this question of recruiting the ranks of the Christian ministry is one of world-wide interest and concern. But I do not speak only of ministers. I speak of all who take part in a broad and catholic spirit in work for the essentials of Christianity, of all who without regard to differences of sect will join with one another, and indeed with all good men in whatever way they worship their Creator, to bring nearer the reign of righteousness and brotherly kindness on this earth.

Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for the moral and religious forces which alone can redeem nations. They can do good in their own way; but in addition to them, and especially for this particular work, the strongest are needed—men of marked personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm.

Every great city calls with insistent longing for leaders able and willing to suffer and fight, to show

fortitude and daring, to grapple with iron will and undaunted front, the terrible evils that grow up where men are crowded together, where life is led under a constant and feverish strain, where great wealth and biting poverty jostle one another. The service can be rendered in the ministry, as I have known it to be rendered by Protestant clergymen and Catholic priest, aye, and by Jewish Rabbi, or it can be rendered by laymen, by such men as Jacob Riis, by many a man and woman whom I could name, who, with infinite self-devotion, with love for mankind, but with a wisdom which prevents this love from becoming hysterical or sentimental, work steadily for the uplifting of their kind.

The field for work is very broad and very diversified, and those who work in it are all too few. Immigrants come to our shores by the million to begin here a new life. Every possible effort should be made, for their sakes and for ours too, to supply new ties of morality, of religion, of honorable obligation as between man and man, to replace the old ties they have sundered. In the country districts, too, there is peculiar need for the Church to serve as a revivifying ethical and social influence, and to do its part in giving broader opportunities for interest and usefulness in country life; and to do this will help put a stop to the unhealthy drift toward the cities. We have a vast missionary responsibility, not only in the

Philippines, but in Asia and Africa as well. Moreover, all clergymen, all laymen who thoroughly believe that the tree is to be judged by its fruits, that religion and Christianity cannot prosper unless they result in moral uplift and social betterment, are in honor bound to try to furnish leadership in every social movement for the self-mastery of the individual, for the uplifting of mankind. This means that ever before us there will be the problem of working, with fervor but with broad tolerance and charity, so that religion may find its expression in an upright and useful life. There must be union and co-operation among all good men who wish to see the spirit of true Christianity given practical expression in accordance with the biblical precept that "by their fruits shall you know them." There are opportunities of note in the world for all such men, be they clergymen or laymen. Grave responsibilities rest upon them. Danger and work challenge them to action. Let the challenge be accepted. The work to be done is not easy. No work worth doing ever is easy. The fight for righteousness, the effort to realize

the kingdom of God in this world, is fraught with infinite hardship and risk, with the certainty of wearisome labor and discouragement, with danger to all who are feeble and faint-hearted. It is because of this very fact that the best, the most resolute, and the most daring spirits, should listen to the summons which calls them to the life of effort and conflict. We ask that men of heroic temper undertake the great adventure. We ask it for the very reason that the work thus undertaken necessitates the sacrifice of self-interest. Heroic deeds are to be done in this struggle and we ask for heroic men to come forward and do them. The trumpet call is the most inspiring of all sounds, because it summons men to spurn ease and self-indulgence and timidity, and bids them forth to the field where they must dare and do and die at need. So now the call of duty to undertake this great spiritual adventure, this work for the betterment of mankind, should ring in the ears of young men who are high of heart and gallant of soul, as a challenge to turn to the hard life of labor and risk which is so infinitely well worth living.



## THE CHURCH SCHOOL OF MISSIONS

*By Miles B. Fisher, D. D., Secretary of Missionary Education*

**I**T is a new idea but well demonstrated by scores of churches. Instead of promoting a class in mission study the church has twelve or twenty classes all at once. The favored time is eight consecutive Sunday evenings at the hour for young people's meeting. The church appoints committees on courses of study and class leaders, on enrollment, and on publicity. The culmination of their work is a typical session of the school. At six on Sunday evening a church of 600 members will gather, perhaps 250 in a brief assembly for a hymn and prayer. In five minutes these all break up into twenty classes,

grouped by age, and by choice of course to be studied. At 7:05 o'clock all return to the assembly. There reports of the class sessions are heard—attendance and spirit, and an impersonation or demonstration of some sort, not more than five minutes in length is presented. Announcements, prayer, and perhaps a hymn close the session of one hour and twenty minutes. After a ten-minute interval the evening church session may follow. Experience furnishes illustrations of a revived evening church service from the numbers and spirit flowing in from the Church School of Missions.



A primary result will be an increase of intelligence and interest respecting missions. By-products will be increased giving, an enlivened church spirit, an added family unity, as the several ages from parents to juniors make their way together to the School of Missions.

Caution: The classes are not groups to be lectured about missions. Classes are small to facilitate a true study-class program. Assignments of research, review, outline, original statement, plans, and freedom of dis-

cussion, are elements of a good class.

An excellent array of new textbooks is ready, with Suggestions to Leaders for each book.

Nothing in late years is more promising of early results in personal, church, and Kingdom development, than this Church School of Missions.

Leaflets upon application: "*An Idea with a Destiny—The Church School of Missions*," "*The Mission Study Class*," and "*Missionary Books for the Coming Year*," a review of the texts for 1919-20.



## THE AGE OF HERO WORSHIP

*By Professor L. A. Weigle in 'The Pilgrim Magazine'*

**Y**OUNGER children derive their ideals from their immediate acquaintances; but as they get older, they tend increasingly to derive them from the great characters of history and the leaders of contemporary life. In Miss Darrah's study, forty-seven per cent of the seven-year-old children are reported as finding their ideals in father or mother, neighbor or friend, thirty-nine per cent in literature, and fourteen per cent in history. But there is a steady change of relation with increasing age, till at sixteen years, eighty per cent of the children's ideals are historical, twelve per cent from literature, and only eight per cent acquaintances. Historical characters, in this study, include contemporary makers of history; and it is significant that an increasing number of these are chosen as the children get older.

Chambers, in another study, sep-

arated past from contemporary characters. His figures are: acquaintance ideals diminish from seventy-eight per cent at six years to five per cent at sixteen; ideals from past history increase from seven per cent at six years to sixty-one per cent at eleven, then gradually drop to forty-eight per cent at sixteen; ideals from contemporary history increase steadily from nine per cent at six years to nineteen per cent at eleven, then more rapidly to thirty-nine per cent at sixteen.

Girls, as well as boys, tend to choose male ideals. Very few boys choose women as their ideals, and these mostly the younger boys; but Miss Darrah found that forty-five per cent of the seven-year-old girls whom she studied chose male ideals, and that this proportion increased until at fourteen and fifteen years, sixty-seven per cent chose a man as their ideal.



## WHAT A COLLEGE COURSE OFFERS

"A liberal college course is an attempt to give a student at least the beginnings of a knowledge of the human situation. It is an attempt to make him acquainted with all human experiences, human life as a single thing, just the life he has got to live in this world."

—President Meiklejohn.

# *The* CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Copies of "Congregational Missions," conducted in part by the Sunday School Society, will be completed at an early day.



The financial returns have been very gratifying, and bid fair to exceed those of last year, the returns for July alone being several hundred dollars in excess of those of the corresponding month of 1918.



The first annual report of The Congregational Sunday School Extension Society will, within a short time, be ready for distribution. Copies may be obtained by addressing the Society at 289 Fourth Ave., New York City.



Throughout the past month we have been receiving many words of generous approval and appreciation of the Children's Day service, "Our Father's World," which seems to have met with a marked degree of success. The opinion of many is that this was the most satisfactory exercise ever put out by the Society.



One of our Sunday School missionary workers in the great Northwest, Rev. A. S. Hulburt, of North Dakota, who has done fine pioneer work has just entered southern Grant and Sioux counties for organizing schools and furnishing preaching services for a territory that has no other English speaking work. His parish is nearly half as large as the state of Connecticut, and there are only three little villages in it. In writing to his superintendent he says: "In deciding where you will send me, do not consider the money that can be raised, but the opportunity given to accomplish something. My prayer is that I may ever be found seeking first the Kingdom of Heaven, and be found worthy to do hard things for Christ." Will some friend of our Sunday School Extension work make a special gift for this work, that a man who has had full college and seminary training and is ready to do a sacrificial work, may be adequately supported by the Society until such time as the field is organized to the point of realizing its financial responsibility? This is a piece of genuine Sunday School Extension work in a pioneer country.



An interesting and enlightening account of Children's Day in the rural churches of the South comes from our field in Georgia. There, where so many churches have the one Sunday a month plan, Children's Day lasts throughout the month, and in some cases is observed in July. It is always a great day for all, beginning usually with a song service about nine o'clock, followed by the regular children's service at ten, and a sermon or address at eleven. Then comes the dinner, spread on a long table under the trees. This table is generally a permanent part of the equipment of the country church. After dinner comes the social hour when the older people gather



in groups for discussion, and the children run about and play, working off some of the surplus energy accumulated during the forenoon. The young people gather about the well on the pretense of being very thirsty, but the real craving is for fellowship with their kind, for they soon pair off and march into the church, where the whole afternoon is spent in song. A chairman is elected who calls upon one leader after another, each one conducting the singing for about fifteen minutes. There are a good many leaders, as they frequently come from distant communities, so that the singing continues until late afternoon with but one short intermission. In the early evening the different groups break up and everyone goes home tired but happy.



## A UNIQUE CHILDREN'S DAY SERVICE

*By Rev. I. L. Cory, Hardin, Montana*

THE river groves along the "Big Horn" near Hardin are infested with mosquitoes, so that efforts to give the Hardin Sunday School children an outing among



"CHILDREN'S DAY IN OUR FATHER'S WORLD"

these groves have often proven a failure. To get cars enough to go to the hills for a week-day outing for church and school seemed out of the question, so we decided to combine our annual picnic and Children's Day, hold it in the hills seventeen miles distant where there were no mosquitoes, have it on a Sunday, and make it unanimous.

Twenty-five cars carried over two hundred people, big and little, to the pines. Seated on the cool ground, carpeted with fragrant pine needles, in a natural amphitheatre, in the cool shade of the evergreens, and breathing the tonic air of the high altitude, "Our Father's World" looked good

to all. The setting was so unique that the children's verses about the flowers, grass, and birds, the nature songs, and the stories of "Things in Blue" and "Robert's Adventure" made tears and laughter mingle and all hearts happy with a delightful fellowship.

After the service a delicious dinner provided by the Ladies' Circle of the church was served under the trees, and the church family gathering together gave thanks and ate. After dinner the children roamed the hills and played games, some of the men played ball, groups of men and women enjoyed the shade in quiet and rest. Everyone seemed hearty in their approval of the day as one of uplift and good fellowship. We all



"THE KITTENS DID NOT GO TO THE PICNIC"

think it was an ideal Children's Day for a home missionary church on the frontier.

# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

## A ROLL OF HONOR

WE find pleasure in speaking of those to whom the Congregational Board of Relief ministers as constituting a roll of honor. The roll is made up of men and women who served their Lord, their church and their fellows with self-sacrificing fidelity for many years. It is because of this service that they are thus enrolled. It is not because they have not been able to provide for old age. There are many people who have not been able to make such provision, but whose name cannot be put upon this roll. The distinguishing characteristic of this roll of honor is service as ministers of Christ. The widow on the roll is there because her husband was a minister of the Gospel, and also because she had helped him in that ministry, sharing his labors and privations, keeping the "home fires burning" training their children, stimulating and heartening all the workers in the church by her faith and zeal. How often whole congregations, figuratively, if not literally, have risen up and called her blessed. She has had no salary or other material rewards; but she has had the unspeakable joy, with which nothing else is comparable, of having kept the home, added success to her husband's ministry, comforted her sorrowing neighbors, enriched the lives and enlarged the opportunities of the children of the community where she lived.

As the years passed behind this minister and his wife, and they came nearer to the end of the toilsome journey, it was a startling revelation that they had not been able to provide for the period of infirmity, when

there is neither income nor strength. Then the husband died and the widow left alone finds that the churches have anticipated this possibility and gladly enter her name upon the roll of honor.

Often, however, the minister and his wife are permitted to make the last stage of their earthly pilgrimage together and their final separation is very brief. This beautiful experience the church has also had in mind, and has made provision for them on the roll of honor.

This work of Ministerial Relief has sometimes been called "a beautiful charity." It is beautiful, but not a charity, except in the sense of the word as used in the thirteenth chapter of First Corinthians. It is a service of love, but not of love only. It is a service of justice, of recognition, of righteous obligation.

The church was not able, or at least did not believe it was able, to suitably compensate the minister while he was in active service. His work was valuable enough to leave the churches in debt to him when he retired. Ministerial Relief is the expression of the denomination's sense of obligation. It is an effort to pay up what the churches owe, that which they could not, or did not pay at the time the service was given. It is not a charity to pay a debt. It is not receiving charity to accept the payment of a debt.

Hence the roll of those receiving stipends from the Board of Relief is a roll of honor. Of honor, because the stipends have been earned, because they are the reward of service, because any need that exists is



not of personal fault, neglect or improvidence; because the service has been given without thought of reward, with the high desire to serve God and his people.

We have written these things, first, to comfort the hearts of the veterans of the Cross who sometimes keenly feel their dependence; and, second, to arouse in the thoughts and affec-

tions of all God's people, a sense of the vital obligation they are under to provide funds abundantly for those who are distinguished in being worthy to have their names inscribed upon this ministerial roll of honor.

"Notwithstanding in this rejoice not, but rather rejoice because your names are written in Heaven."



## "WHAT WOULD YOU DO IF YOU WERE IN MY PLACE?"

Dear Brother:

I must appeal to some one. You have had experience hearing the complaints of the superannuated and supernumerary, and maybe you are the one for me to tell my troubles to. I am at home with nothing to do, and see no future but the same work doing nothing. There are many things which I could do, if—if—if! I am foolishly tearing myself to pieces thinking—thinking, until my old trouble has appeared again, for it is largely caused by worry, and my left leg yesterday and today is very bad. Yet somehow a way will be opened, but please tell me how such men as I can make a living.

I never thought it possible for me to get where I am, yet perhaps there are others who have made the same run and you may know how they played the game of life in old age to success. If so impart the best knowledge to me possible. I have planned, figured and failed. No, I take that back. I have not failed. God never allowed any man trusting Him to fail. But tell me what I can do? I want to work. It is in me, born in the very warp and woof of my being. My dear mother was ninety-eight when she passed away and cared for her own home until within three years of her passing. No

firm will give me work. Sometimes personal appearance is an asset; then again it isn't. I keep my clothing clean and pressed and while I have worn the only suit I have for three years. I venture men who see me will say, "He is well dressed, yet they will not give me work. I do not tell you this to show my personality but I don't know what to say. Something is wrong somewhere.

But, O, to be where even a small income would show up each week and not to be always in a wonder about the next month and year. What a comfort that would be. I once had a plan all fixed and money put aside to start a small ice cream, candy and pop corn business, when I was taken down with a serious illness and that money went like snow under a warm spring sun. Friend Rice, tell me what you would do if you were in my place. Or tell me how some other man made out in like circumstances. If I had the strength I would go to a farm.

I do not regret the way I have come. I would do it all over again, if I never saved a penny. Joy of service is enough.

Pardon me for writing you as I have. It fills in time if nothing more.

IN HIS NAME.

We have recently had word of the death of one of our oldest members on the roll of honor, ninety years and six days. "I love to think of her in the beautiful heavenly home with no need of finances or of wheel chairs."

## SOME QUOTATIONS FROM LETTERS WRITTEN BY THOSE WHO ARE ON THE ROLL OF HONOR

*Dictated By a Blind Minister.*

"My Dear Brother:

I received the check this morning and as usual it brought sunshine to my darkened abode. They that give to the Ministerial Relief Fund can but partly comprehend the joy they infuse into the lives of the aged and infirm ministers."

"I want to thank you for the suit. We have distributed many gifts in our years of service, but without knowing just how to interpret the expressions of the recipients. It is a new experience to us, but is appreciated, because it establishes a sense of fellowship after one is severed from activities, and that is an appalling condition in a youthful man. To establish confidence again, through you and your agencies, will be a great blessing to me."

It was a red letter day at our home yesterday. Your check came in the afternoon and we had a wedding in the evening. When the generosity of the board's help was made known to my husband, he exclaimed, "Why! all that for the little I did in the Congregational Church?" He is most thankful, as indeed am I. Already some of our worries are no more, having been met by the Board's good dollars. As I gave a man ten dollars

from which to take the balance of our bill at the store, I wondered just who may have given of his much or little to help us with that particular money, and I 'put up a bit of prayer' for whosoever God knew it to be."

"It certainly is strenuous work to care for the children, keep them in school and provide for the family, with the increase in the price of almost everything that is needed staring one in the face.

"Our base-burner has been out more than two weeks, that is, ever since the 11th of March, here in cold Minnesota, for lack of fuel.

"We have no denominational paper coming to us now, for I felt that I must discontinue it.

"My wife has been our own house-keeper, cook, tailoress and nurse, and yet has managed regularly to teach a class of boys in the Sunday School.

"I have been cobbler trying to keep the little ones shod. Everything has been done that could be, in order to economize, and even then, but for the kindness of friends and the help of the board, I scarcely dare think how we could have gotten on.

"Only He who knows, can and will supply our every need. Pray that our faith may fail not."

### COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the seven months, ending July 31, 1918 and 1919

	Churches	Women's Societies	Sun. School Y.P. & C.E.S.	Assns. and Conferences	State eties	Individuals	Income from Endowment	TOTAL
1918 .....	10,131.63	2,128.06	1,086.66	700.21	6,980.60	2,824.73	33,838.01	57,689.90
1919 .....	10,935.35	1,516.93	1,492.40	1,128.50	6,281.16	1,307.46	43,526.09	66,187.89
Increase	803.72		405.74	428.29			9,688.08	8,497.99
Decrease		611.13			699.44	1,517.27		



# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## SCHAUFFLER SCHOOL AN ANTIDOTE TO BOLSHEVISM

Institutions as well as individuals oft times are decades and even centuries ahead of the age in which they live. Misunderstood, flouted and hampered in every way, they somehow survive, until suddenly, when the march of human progress has caught up with their far-seeing vision, the purposes for which they wrought and on which they were founded are vindicated.

Of these is Schauffler Missionary Training School. Long before that much abused word of the reconstruction period, Americanization, had been coined, this institution was going on quietly and simply, doing a piece of work that needed the doing, and doing it well. Here have been trained for a generation girls of foreign birth, who, in turn, should go out to make Americans of their kin by blood and nationality from across the sea.

Let us think of Schauffler School and give for Schauffler School and we will be helping in the very best way with the work of Americanization.

Only twelve months in which to complete the Building and Endowment Fund. Three states, Connecticut, New Hampshire and Arizona, have completed their quota, the first two having gone "over the top." Here is how we stand:

Assigned.....	\$125,000.00
Paid.....	77, 268.12

Balance due.....	\$ 47,731.88
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Does your state owe any of that \$47,731.88? If it does, won't you get busy and reduce the "Balance Due"?

Mrs. Charles Hutchison  
Chairman Schauffler Committee

## TOPIC FOR OCTOBER, 1919

*Congregational Church Building Society*

### THE HOUSE OF GOD

Hymn: "O Thou, whose own vast temple stands."

Scripture: Psalm 84.

Prayer:

### Topics:

1. The Sanctuary  
"Churches Both Useful and Beautiful" Leaflet.

2. A Modest Temple  
"The Little Churches" Leaflet.

Hymn: "Lord, Thou hast taught our hearts to glow."

3. Sheltering the Pastor.  
"A Minister without a Home." Leaflet.  
"The Dearest Spot on Earth." Leaflet.

4. Story  
"Margaret's Easter Verse." Leaflet.

5. Our Church Building Society.  
"What is the C. C. B. S." Leaflet.

### Prayer:

For the Church Building Society, its Directors, its Executive Committee, its Secretaries and Treasurer that in the great work entrusted to their care they may have wisdom, strength and success.

For the churches all over our land which it helps to shelter, and for the pastors and their wives and children for whom it seeks to provide good homes; that the Kingdom of Heaven on earth may be forwarded by this work and that God may be glorified thereby.

Hymn: "I love Thy Kingdom, Lord."

Send to the Federation office for the necessary leaflets.



## MISSION STUDY

The Mission Study helps for the coming winter are excellent and abundant. The senior textbook is "Christian Americanization, A Task for the Churches," 45 cents, paper; 75 cents, cloth. The Teachers' Supplement, price 5 cents, has been prepared by Mrs. D. E. Wald. "Suggestions to Leaders of Discussion Groups," price 10 cents, will be ready in October. Our own Congregational Supplement, price 15 cents, shows what we as a denomination are doing to "Americanize" our foreign-speaking peoples. A series of Bible Readings, price 15 cents, and "A Pageant of Democracy," price 15 cents, complete the list.

## ANNUAL MEETING OF THE WOMAN'S HOME MISSION- ARY FEDERATION

Grand Rapids, Michigan, October 21,  
22 and 24, 1919.

**S**INCE sending out the preliminary announcement of the Annual Meeting of the Federation a change in the dates on which the meetings are to be held has become necessary.

The Open Conference of the Executive Committee and delegates will be held on the afternoon of October 21st, the opening day of the Council. It is expected that this will be followed immediately by the "Victory Birthday Dinner." A feature of the program will be the annual Roll Call of the States which has usually been a part of the regular business session. At this time will come also the filling of the "Victory Birthday Gift Box." It is hoped that each Union will send a gift to be presented in response to its name at the Roll Call, that we may in this tangible way express our gratitude for all that has been accomplished in the past and pledge our loyalty to our country in this her hour of need. An attractive program of toasts, and music by the Fisk University Quartette will follow.

On Wednesday, October 22nd, an all day session will be held, at which time the President's message will be given, the annual reports presented and the new officers elected. There

will be an address on "Christian Americanization." Mrs. Franklin G. Warner will speak of "Our Work in the Southwest." At the afternoon session the newly elected officers will be installed and a reception to them will follow. On Friday morning, October 24th, an Open Forum will be held on "What Every Woman Ought to Know about Efficient Organization, Mission Study, Tercenary Program, Gifts, Reconstruction, etc." Unions are urged to send topics for discussion to the General Secretary of the Federation as promptly as possible.

All the Federation meetings will be held in the first Methodist Church, corner of Fulton and Barclay Avenues. Each Union is entitled to representation by its president and seven accredited delegates. The necessary number of Credential cards have been mailed to each Union president. These cards are to be filed by the delegates with the General Secretary of the Federation before the opening of the meetings. It is earnestly hoped that as many Unions as possible will be represented by their full quota of delegates. Entertainment will be provided for a limited number of Federation officers and delegates who are not also Council delegates. Those desiring to avail themselves of this offer are requested to notify the General Secretary of the Federation as promptly as possible. Union officers are asked to give wide publicity to these notices.

**T**HE news of the death of Mrs. C. A. Wagner, of Ann Arbor, Michigan, came as a shock to us all. Mrs. Wagner was for years a leader in our women's work. For several years she served as the President of the Michigan Union. During 1914-15 she was a member of our Literature Committee, which prepared the Calendar for 1915-16. For the last two years she was a member-at-large for the Federation, and was a member of the nominating committee for the present year. Mrs. Wagner will be keenly missed at our coming Annual Meeting, to which she had been looking forward with interest.

We extend to the officers and members of the Michigan Union, and to all her friends and relatives, our sincere and heart-felt sympathy in this great loss.



## DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

**W**ITH the opening of the fall work leaders among young people and children are naturally eager to know what material is available for their respective groups during the coming year. The question is an easy one to answer for seldom has there been a greater supply of such material, and all of it is most practical and well adapted for use.

Young women's organizations will undoubtedly base their mission study upon the text book, "Christian Americanization: A Task for the Churches." This is not only most timely in its theme but most readable in its subject matter. For use with it there are the "Teachers' Supplement" by Mrs. D. E. Waid, "Suggestions to Leaders of Discussion Groups," and our own Congregational Supplement. An effective "Pageant of Democracy" has also been prepared for use in connection with the text book. This requires a very simple setting, its costumes can be made at home and no long rehearsals are necessary. A program of study based on these helps and a program of handwork along the lines suggested in the Federation leaflets "Enlist for Service" and "Working Directions for Reconstruction Units" should prove all that is needed for a successful and inspiring winter's work. It is hoped that many of our churches this fall will conduct a Church School of Missions and so enlist the whole church in a period of brief but intensive mission study.

For the children a wealth of material is available. The junior text book, "Called to the Colors," with its Leaders' Mutual by Miss Applegarth, is full of splendid program topics. No leader in children's work should miss the invaluable suggestions for

games, handwork, tableaux, stories, posters, etc., which this manual contains. The Take-Home Envelope to accompany it provides a picture for each chapter of the book for the child to take home and color. Price of the text book is 29 cents; of the Manual, 10 cents; of the Take-Home Envelope, 10 cents. Another book is "Americans All," published by the Missionary Education Movement. This consists of "ten stirring stories on Americanization," and for use with it there are three sets of Picture Sheets, one of the City, one on Mexicans in the United States, and one on Orientals in the United States. Each set costs 15 cents. Little Neighbor Picture Story Set, price 30 cents, contains six large pictures of children in this country and a short story to go with each picture. Junior C. E. Societies, Mission Bands and organized Sunday School Departments will all find this material most acceptable.

As in the past, missionary instruction in the Sunday School will center around the Tercentenary Chart. Some fifteen hundred of our schools are now using the chart, all should do so. In addition to the regular Hero Tales, there will be issued this year by the Homeland Societies a set of "Primary Picture Stories," for use among the little children. There will be six of these stories and pictures, one for each of the first six months in the year and the set will sell for twenty-five cents. Orders for them should be sent to the Federation office. The Here and There Stories will be published as usual. Do you know these stories? Are you using them? If not, send for sample copies and become acquainted with them. Every child from 8 to 12 should know them. Those that do, love them.

# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for June, 1919

### The Daniel Hand Educational Fund for Colored People

Income for June from Investments .....	\$ 2,264.60
Previously acknowledged .....	45,166.11
	<hr/> \$47,430.71

### Current Receipts

#### EASTERN DISTRICT

##### MAINE—\$401.66.

**Auburn:** Sixth St. Ch., 3.19. **Bangor:** All Souls Ch., Junior Aux., 45. **Brunswick:** First Ch., Missionary Soc., for Straight College, 5. **Fryeburg:** First Ch., 10. **Gorham:** S. S. and C. E. Soc., of First Ch., for Piedmont College, 10. **Harrison:** L. M. Soc., box goods for Greenwood, S. C. **Lewiston:** Mrs. C. O. M., box goods for Greenwood, S. C. **Portland:** St. Lawrence Ch., 25; West Ch., 13; Williston Ch., 100. **Waldoboro:** Mrs. D. W. P., two bbls. goods for Greenwood, S. C. **Yarmouth:** First Ch., 40.

**Woman's Home Missionary Union of Maine,** by Mrs. C. E. Leach, Treas., 150.47. **NEW HAMPSHIRE—\$918.93.**

(Donations 109.43, Legacy 809.50)

**Goshen:** Ch., 2.43. **Jaffery:** Centre Ch., 15. **Keene:** First Ch., 74.25. **Merrimac Association:** 2.75. **Wolfeboro:** S. S., Lincoln Mem., 5; Fannie M. Newell Missionary Society, 10.

#### Legacy

**Greenville:** Alvah J. Merriam, (825.00 less expenses, 15.50), 809.50.

##### VERMONT—\$230.80.

**Brattleboro:** Swedish Ch., 1.30. **East Arlington:** Olivet Ch., 6. **McIndoes Falls:** Ch., 1. **North Pownal:** Ch., 3.50. **St. Johnsbury:** North Ch., 26. **Shoreham:** S. S., 3. **Williston:** Ch., 10. "A Friend in Vermont," 50.

**Woman's Home Missionary Union of Vermont.** Mrs. John F. Puffer, Treas. Interest on Martin Legacy for McIntosh, Ga., 30. W. H. M. U. of Vt., 100. Total, \$130.00.

##### MASSACHUSETTS—\$6,898.46.

(Donations 4,428.62, Legacies 2,469.84)

**Abington:** First Ch., Jr. C. E., for Marion, Ala., 1. **Amherst:** Miss E. F., for Pleasant Hill, 3.33. **Athol:** S. S., 12.50; Y. P. S. C. E., 9.75. **Beckett:** North Ch., 8.03. **Beverly:** Dane St. Ch., W. M. Soc., bbl. goods for Talladega College. **Billerica:** Ch., 7.50. **Boston:** Central Ch., 240; St. Mark's Ch., 3.30; C. T. B., for Talladega College, 50; H. F., 100; H. A. W., for Talladega College, 50. **Boyiston:** M. S., for Lexington, Ky., 3.86. **Boyiston Center:** Ch., 20.35. **Brookline:** Harvard Ch., 444; Leyden S. S., 20. **Cambridge:** First Ch., 638.81 (50 of which for Straight College.) **North Ch., 90. Chicopee:** First Ch., 22. **Dalton:** W. M. C. Jr., for Talladega College, 25. **Fall River:** Mrs. G. G. Wilcox S.

S. Class, for Straight College, 5. **Fitchburg:** Rollston Ch., 51.68. **Florence:** Miss M. L. B., for Tougaloo College, 5. **Gloucester:** Miss C. A. L., 5. **Granby:** Ch., 7.50. **Greenwood:** H. L. D., for Marion, Ala., 2. **Groton:** Union Ch., 9.21. **Harvard:** Evangelical Ch., 9. **Haverhill:** Centre Ch. S. S., 7.50. **Hyannis:** A. M. L., 2. **Lincoln:** Ch., 249.75. **Lowell:** Highland Ch., 15. **Malden:** Linwood S. S., 36c. **Methuen:** First Ch., 30.74. **Natick:** First Ch., 100. **New Boston:** Ch., 2.50. **Newbury:** Byfield Ch., 6.33. **Newburyport:** Belleville Ch., 15.03. **Newton:** First Ch., for Lexington, Ky., 15. **North Adams:** Ch., 45. **Northbridge:** Rockdale Ch. C. E. Soc., for Albuquerque, N. M., 5. **Northampton:** Miss F. B. L., for Straight College, 1. **North Reading:** Ch., 3.16. **Norwood:** First Ch., 22. **Pittsfield:** First Ch. of Christ, 250.03. **Plympton:** Ch., 1.26. **Salem:** Tabernacle Ch., 97.50. **Sandisfield:** South Ch., 3.44. **Southwick:** Union C. E. Soc., 14. **Spencer:** First Ch., 36.54. **Springfield:** Miss M. L. K., for Tillotson College, 11.62. **Springfield:** Miss A. S., for Pleasant Hill, 5. **Stockbridge:** A. B., for Talladega College, 2. **Three Rivers:** Union Evan. Ch., 28. **Waltham:** Y. P. S. C. E., for Pleasant Hill, Tenn., 5. **Ward Hill:** Ch., 4.12. **West Brookfield:** Dorcas Missionary Soc., box goods for Kings Mountain, N. C. **Westminster:** Ch., 6.29; W. M. S., 2.88. **Worcester:** First Finnish Ch., 1.70. Old South S. S., 10.81; Plymouth Ch., 76.24.

**Woman's Home Missionary Association of Mass. & R. I.,** Mrs. Amos Lawrence Hatheway, Treas., for salaries \$1,508.00.

#### Legacies

**Boston:** Charlotte M. Fiske, 3,000.00 (reserve legacy 2,000.), 1,000.00. **Lowell:** Abby F. Holt, 3,108.01, (reserve legacy 2,072.00) 1,036.01. **Newton:** John Ward, 1,000 (reserve legacy 666.66) 333.34. **Newburyport:** Charles H. Coffin (433.23 less expenses 131.74) 301.49 (reserve legacy 201) 100.49.

##### RHODE ISLAND—\$139.40.

**East Providence:** Newman S. S., 4.40. **Edgewood:** Ch., 10. **Pawtucket:** A. C. H., goods for Marion, Ala. **Providence:** Mrs. L. B., for Thomasville, Ga., 5; A. W. C., for Talladega College, 10; F. W. C., for Talladega College, 100; H. E. A. B., for Talladega College, 10.

#### CENTRAL DISTRICT

##### CONNECTICUT—\$4,228.61.

(Donations 728.61, Legacy 3,500.00)

**Bridgeport:** C. B. D., case goods for Talladega College. **Deep River:** Ch., Chil-



dren's Day Offering, 6.21. **Greenwich:** Second Ch., 40. **Hartford:** First Ch., of Christ, for Talladega College, 50; Talcott St. Ch., 25; Mrs. J. W. C., for Talladega College, 10; W. F. G., for Talladega College, 10; M. S., for Lexington, Ky., 2.50. **Huntington:** Ch., 13.41. **Middlefield:** Ch., 5.41; Miss N. H. A., for Tougaloo College, 1.78. **Montville:** Ch., 10. **New Britain:** F. G. P., for Talladega College, 50. **New Canaan:** C. E. Soc., for nurse in Porto Rico, 10. **New Haven:** Ch. of the Redeemer, Woman's Association, 2.50; S. A. H., for Lexington, Ky., 15. **New London:** First Ch. for Athens, Ala., 159.28; Miss T., for Athens, Ala., 5. **Newtown:** S. S., 5.67. **Norwich:** First Ch., C. E. Soc., 2; Mrs. G. D. C., for Talladega College, 10; H. H. O., for Talladega College, 50; S. C. W., for Lexington, Ky., 5. **Old Lyme:** Ch., 12.85. **So. Norwalk:** M. E. H., for Lexington, Ky., 10. **South Windsor:** Second Ch., 17. **Thomaston:** E. C. R., for Tougaloo College, 25. **Waterbury:** I. H. C., for Tougaloo College, 25; C. L. H., for Tougaloo College, 25. **Watertown:** S. S., for Lexington, Ky., 25; F. W. J., for Tougaloo College, 25; L. B. S., 10; J. B. W., 20, for Lexington, Ky. **Williamsted:** First Ch., 37. **Willington:** Ch., 7. **Winsted:** G. N. C., for Talladega College, 1.

#### Legacy

**New London:** Martha S. Harris 3,500.00.  
**NEW YORK**—\$1,340.72.

**Aquebogue:** L. M. S., for Marion, Ala., 6.12. **Black Creek:** S. S., 1. **Brooklyn:** Miss S. B., Talladega College, 2; R. J., for Gloucester School, 1.50; Mrs. D. S., for Brick School, N. C., 5; W. R., for Talladega College, 10. **Homer:** E. G. R., for Talladega College, 650. **Lockport:** A. C. H., for Talladega College, 5. **Mt. Vernon:** S. S., for Elbowoods, N. D., 5. **Munnsville:** Ch., 3. **New York:** Forest Ave. Ch., 20; L. D. F., for Talladega College, 150; Dr. A. F. H., for Tougaloo College, 10; E. S. H., for Talladega College, 150; Sergeant J. W. Porter, for Brick School, N. C., 5; J. A. W., for Talladega College, prize, 15; "A Friend" for Moorhead, Miss., 35. **Niagara Falls:** First Ch., 35. **North Evans:** Ch., 3.75. **Richmond Hill:** Union Ch., 21. **Woodhaven:** Ch., 4. **Yonkers:** M. F., for Gloucester School, 1.72.

**Woman's Home Missionary Union of New York:** Mrs. W. A. Kirkwood, Treas. **Walton:** W. M. U., 50 for Fisk University Student. **Bridgewater:** C. E., for Fisk University Student, 25. W. H. M. U. of N. Y., 126.63. Total \$201.63.

**NEW JERSEY**—\$41.00.

**Basking Ridge:** Mrs. S. S. C., for Tougaloo College, 25. **Jersey City:** Miss J. M., for Brick School, N. C., 1. **Montclair:** Miss C. S. H., for Tougaloo College, 15.

**PENNSYLVANIA**—\$112.00.

**Pennsylvania Union of Cong'l Women's Missionary Societies:** Mrs. David Howells, Treas., 112.00.

**DISTRICT OF COLUMBIA**—\$12.50.

**Washington:** Mr. & Mrs. M. E. G., for Talladega College, 10; J. H. H., for Talladega College, 2.50.

**OHIO**—\$1,310.46.

(Donations 643.80, Legacy 666.66)

**Akron:** A. H. N., for Talladega College, 50; S. H. P., for Talladega College, 50; E. W. S., for Talladega College, 10. **Ashtabula:** Pres. Ch., bbl. & box goods for Talladega College. **Cleveland:** Emmanuel Ch., 5; First Ch., 16.64; Park Ch., 12; I. B. Club, Marion, Ala., 3; Mr. & Mrs. C. P. B., for Tougaloo College, 10; C. W. C., for Talladega College, 5; P. L. F., for Tougaloo College, 10; Mrs. L., for Marion, Ala., 3; G. B. S., for Talladega College, 25.

**Elyria:** J. M., for Talladega College, 10. **Kingsville:** Mrs. S. C. K., 5. **Lucas:** Ladies' Aid, box goods for Kings Mountain, N. C. **Mansfield:** Mayflower Ch., 22.64. **Painesville:** Miss M. M., for Tougaloo College, 20. **Sandusky:** First Ch., Woman's Society, 3.65. **Toledo:** W. F. F., for Talladega College, 5.

**Through The Congregational Conference of Ohio,** by Rev. J. G. Fraser, D. D., Treas., 88.12.

**Woman's Home Missionary Union of Ohio,** Miss Mary H. Hutchison, Treas., \$289.75.

#### Legacy

**North Benton:** Simon Hartzell, 2,000, (reserve legacy 1,333.34), 666.66.

**MICHIGAN**—\$375.43.

**Athens:** S. S., 6.63. **St. Clair:** Miss M., box pictures for Kings Mountain, N. C.

**Michigan Congregational Conference,** by L. P. Haight, Treas., \$193.80.

**Woman's Home Missionary Union of Michigan,** Miss Marcia V. Hall, Treas., \$175.

#### WESTERN DISTRICT

**ILLINOIS**—\$1,062.40.

**Albion:** Olive S. S., 2.40. **Big Rock:** Ch., 2.50. **Bowen:** Ch., 12. **Chicago:** Finnish Ch., 2; Galewood Ch. for American High-landers, 20; Garfield Park Ch., 2.46; Millard Ave. Ch., 5.25; Pilgrim Ch., 36.20; H. W. Thomas Memorial Ch., 6; University Ch., 11.70; M. T. G., for Talladega College, 10; V. F. L., for Talladega College, 50; F. B. M., for Talladega College, 10; F. H. T., for Elbowoods, N. Dak., 67. **Dowagers Grove:** Miss H. D., for furnishings, at Pleasant Hill, 20. **Elgin:** First Ch., 50; W. M. Soc., box goods for Proctor Academy. **Harvey:** G. M., goods for Blanche Kellogg Institute. **LaMoille:** Ch., 24.30. **Oak Park:** Third Ch., 15.97. **Paxton:** Ch., 6.64; Mrs. J. B. S., 10 and box goods for Marion, Ala. **Pekin:** Ch., 21.05. **Peoria:** Union Ch., 5.25. **Rockford:** Second Ch., 284.01. **Shabbona:** Ch., 2. **South Chicago:** Ch., 3. **Waverly:** Ch., 4. **West Chicago:** First Ch., 5. **West Pullman:** First Ch., 6.55. **Western Springs:** First Ch., 21. **Wheaton:** Mrs. J. H. P., for Marion, Ala., 1.

**Woman's Home Missionary Union of Illinois,** Mrs. W. M. Fitch, Treas., \$345.12.

**WISCONSIN**—\$165.54.

**Hartland:** S. S., 1.50. **LaCrosse:** First Ch., 35. **Milton:** First Ch., 13.50. **Rhinelander:** First Ch., 8.50. **Williams Bay:** Ch., 10.

**Through Wisconsin Congregational Conference,** L. L. Olds, Treas., \$13.04.

**Woman's Home Missionary Union of Wisconsin,** Mrs. R. B. Way, Treas., \$84.00.

**MINNESOTA**—\$246.80.

**Minneapolis:** D. H., for Elbowoods, No. Dak., 5. **Waseca:** L. M. Soc., box goods for Moorhead, Miss.

**The Congregational Conference of Minnesota,** by J. M. McBride, Treas., \$140.82.

**Woman's Home Missionary Union of Minnesota,** by Mrs. A. E. Fancher, Treas., \$100.98.

**IOWA**—\$601.90.

**Des Moines:** G. R., for Talladega College, 12.50. **Iowa City:** Mrs. P. S. P., box goods for Talladega College. **Oskaloosa:** W. M. U., box goods for Talladega College. **Sioux City:** Mrs. M. A. M., for Talladega College, 100. **Stuart:** S. S., Lincoln Mem., 3.37. **Waterloo:** Mrs. M. L. E., for Talladega College, 10.

**Through Congregational Conference of Iowa,** by P. A. Johnson, Woman's Home

Missionary Union of Iowa, \$181.35.

**Through Congregational Conference of Iowa**, by P. A. Johnson, Supt., from churches & S. S., \$294.68.

**MISSOURI**—\$45.00.

**Kansas City**: O. J. H., for Straight College, 25. **St. Louis**: H. D. W., for Talladega College, 20.

**KANSAS**—\$36.00.

**Lawrence**: Plymouth Ch., for Straight College, 5, and for Talladega College, 5. **Leavenworth**: First Ch., 8. **Newton**: First Ch., 11. **Topeka**: Seabrook Ch., 7.

**NEBRASKA**—\$99.70.

**Arlington**: Ch., 4.51. **Cambridge**: First S. S., 2.60. **Fremont**: Ch., 6. **Garland**: Ch., 5.25. **Hastings**: Ch., 18.75. **Holdrege**: Ch., 2.50. **Lincoln**: The Vine Ch., 22. **Newcastle**: Ch., 17.34. **Omaha**: A. B. S., for Talladega College, 10; G. W. S., for Talladega College, 10. **Paisley**: Ch., 75c.

**NORTH DAKOTA**—\$8.30.

**Wahpeton**: Ch., for Elbowoods, No. Dak., 5.

**Through the Congregational Conference of North Dakota**, by Rev. E. H. Stickney, \$3.30.

**SOUTH DAKOTA**—\$120.00.

**Osage**: Native Miss. Soc., for Elbowoods, 120.

**COLORADO**—\$94.00.

**Arriba**: W. S., 70c. **Ault**: Ch., 4; W. S., 1.05. **Boulder**: Mrs. L. K. H., 25. **Colorado Springs**: First W. S., 4; Second, W. S., 80c. **Crested Butte**: Ch., 3.50. **Denver**: First W. S., 4; North, W. S., 80c; Ohio Ave. W. S., 1.60; Third W. S., 1.50. **Eaton**: W. S., 1.10. **Englewood**: Mayflower S. S., 2. **Fountain**: W. S., 1.45. **Grand Junction**: First Ch., 6.75; W. S., 85c. **Greeley**: First Ch., 19.25; W. S., 6. **Montrose**: W. S., 2. **Pueblo**: First W. S., 1.60; Pilgrim W. S., 2.80. **Silverton**: W. S., 1.25. **Steamboat Springs**: W. S., 2.

**WYOMING**—\$4.75.

**Cheyenne**: First Ch., 4.75.

**OKLAHOMA**—\$27.00.

**Guthrie**: "A Friend," 25. **Sapulpa**: Mrs. S. H., for Pleasant Hill, Tenn., 2.

**NEW MEXICO**—\$8.78.

**Hurley**: Union S. S., 8.78.

#### PACIFIC DISTRICT

**CALIFORNIA (Southern)**—\$352.00.

**La Mesa**: Central Ch., 20. **Long Beach**: E. W. C., for Talladega College, 2. **Los Angeles**: S. W. M., for Straight College, 100. **Ontario**: Mrs. A. C. B., for Straight College, 5. **Pomona**: Dr. O. S. R., 5; Miss S. E. S., 5 for Straight College. **San Diego**: B. M. F., for Straight College, 25. **Upland**: C. E. H., for Straight College, 150. **Van Meys**: H. D. S., for Rio Grande Industrial School, 15. **Whittier**: Plymouth Ch., 25, by Mrs. M. M. S.

**UTAH**—\$10.00.

**Salt Lake City**: First Ch., 10.

#### THE SOUTH, &c.

**VIRGINIA**—\$21.45.

**Barboursville**: V. C., for Gloucester School, 1.75. **Cardinal**: A. A. F., for Gloucester School, 1.72. **Gloucester**: S. S., for Gloucester School, 16.73. **Harris Grove**: M. W., for Gloucester School, 1.25.

**WEST VIRGINIA**—\$7.52.

**Parkersburg**: Miss E. A. C., for Brick School, 2.

**Through Woman's Home Missionary**

**Union of Ohio**, Miss Mary H. Hutchison, Treas., Huntington, M. S., \$5.52.

**KENTUCKY**—\$23.11.

**Lexington**: Commencement Offering, 21.96.

**Through Woman's Home Missionary Union of Ohio**, Mary H. Hutchison, Treas. Newport, L. A., \$1.15.

**NORTH CAROLINA**—\$142.40.

**Battleboro**: F. H., for Brick School, N. C., 2. **Bricks**: S. S., for Brick School, 6.20. **Brick School Alumni**, 26; **Senior Class** 1919, **Brick School**, 10; **Y. W. C. A.**, of Brick School, 10; **Mrs. J. F.**, for Brick School, 1; **Enfield**: Kimball Hardware Co., for Electric Light Plant, Brick School, 25. **Dry Creek**: First Ch., 3. **Kings Mountain**: Teachers, Students & Y. W. C. A., for Lincoln Academy, 2.70. **La Grange**: Mrs. C. S., for Brick School, 1. **Nashville**: Mr. J. P., for Brick School, 5; **Mr. A. S.**, for Brick School, 5. **Raleigh**: First Ch., 7. **Red Oak**: J. C., for Brick School, 5. **Rocky Mount**: Corporal B. F. H., for Brick School, 5; **Miss H. G.**, for Brick School, Electric Lights, 2. **Rocky Point**: J. B., for Brick School, 2. **Whitakers**: W. C. B., for Brick School, 5; **O. D. M.**, for Brick School, 15; **W. T. M.**, for Brick School 4.50.

**SOUTH CAROLINA**—\$5.00.

**Columbia**: E. N. A., 5.

**GEORGIA**—\$93.30.

**Atlanta**: Rush Ch., 5. **Augusta**: First Ch., 1.55. **Hagan**: Bethel Ch., 1; **Eureka** Ch., 28. **Macon**: Ballard School, class of 1920, for chair fund, 6.75; class of 1919, 13 volumes for Ballard Library. **Milledge**: St. John Ch., 9. **Prairie**: Scott's Chapel, 19. **Savannah**: Ch., 22. **Thrift**: Pilgrim Ch., 1. **ALABAMA**—\$391.40.

**Athens**: Trinity School Alumni, 18.10; **Sunday Collection**, 17.15; **Children**, for library, 9.45. **Birmingham**: First Ch., 30.78. **Florence**: Citizens, for Burrell Normal School, 310.92. **Ironaton**: Rev. O. F. B., for Talladega College, 5.

**MISSISSIPPI**—\$301.39.

**Moorehead & Vicinity**: Friends of the school, 63.10. **Tougaloo**: State Teachers Association, for Tougaloo College, 24.79; **Alumni Association**, for Tougaloo College, 213.50.

**LOUISIANA**—\$11.52.

**Hammond**: Ch., 5.27. **New Orleans**: Alumni Association, of Straight College, 6.25.

**TEXAS**—\$59.38.

**Austin**: Tillotson College Ch., 42.45; S. S., 7.08; **Tillotson College Class** 1920, 6.82; **Commercial Dept.**, 53c. **Del Rio**: A. D. P., for Tillotson College, 1. **San Antonio**: Ch., 1.50.

**FLORIDA**—\$62.05.

**Interlachen**: Ch., for West Tampa, 4.25. **Mount Dora**: Ch., for West Tampa, 12.

**Woman's Home Missionary Union of Florida**, Mrs. C. E. Enlow, Treas., 45.80.

#### FOREIGN \$5.00.

**France**: Private George Bumpass, 5.

**Summary of Receipts for June, 1919.**

Donations . . . . . \$12,569.66  
Legacies . . . . . 7,446.00

Total . . . . . \$20,015.66

**Summary of Receipts Nine Months**

From Oct. 1, 1918, to June 30, 1919

Donations . . . . . \$160,880.03  
Legacies . . . . . 55,382.59

Total . . . . . \$216,262.62



## Receipts for July, 1919

## The Daniel Hand Educational Fund for Colored People

Income for July from Investments .....	\$ 8,869.68
Previously acknowledged .....	47,430.71
	<hr/> \$56,300.39

## EASTERN DISTRICT

## MAINE—\$314.53.

**Arroostook:** Assoc. of Churches & Ministers, 15. **Bangor:** Hammond St. Ch., 42.22. **Brewer:** First Ch., 8.95; S. S., 12.80. **Brownville:** Ch., 2. **Burlington:** Ch., 5. **Dexter:** Ch., 5; S. S., 4. **Farmington:** First Ch., for Indian Missions, 24. **Lewiston:** Pine St. Ch., 30; C. O. M., for Greenwood, S. C., 2.68. **North Anson:** Ch., 3. **Norway:** Junior Dept. of S. S., for Grand View, Tenn., 5. **South Berwick:** First Ch., 36. **Westbrook:** Ch., 14. **Woodfords:** Ch., 33.30; S. S., 6.33.

**Woman's Home Missionary Union of Maine,** Mrs. C. E. Leach, Treas., 65.25.  
**NEW HAMPSHIRE**—\$679.37.

(Donations 657.40, Legacy 21.97)

**Amherst:** Ch., 6.66. **Campton:** Ch., 13.36. **Chester:** Ch., 27.55. **Chichester:** Ch., 15. **Concord:** First Ch., 74.74. **Goffstown:** Ch., 17.52. **Hancock:** Ch., 10. **Hanover:** Ch. of Christ at Dartmouth College, 49. **Kings-ton:** Ch., 8. **Lancaster:** Ch., 9.21. **Littleton:** Ch., 20.42. **Manchester:** L. H., 5. **Milford:** First Ch., 37.50. **Portsmouth:** North Ch., 311.

**The New Hampshire Female Cent Institution & Home Missionary Union,** Miss Annie A. McFarland, Treas., \$52.44.

## Legacy

**Cornish Flat:** Sarah W. Westgate, by Elwin W. Qulmbay, 21.97.

## VERMONT—\$182.26.

**Bellows Falls:** First Ch., 17.43. **Bennington:** "A Friend" for nurses' home, Humacao, Porto Rico, 10. **Brattleboro:** "A Friend," 10. **Brownington & Orleans:** Ch., 25. **Cornwall:** Ch., 10.06. **Hartford:** Second Ch., 5.48. **Lyndonville:** Ch., 10. **Morrisville:** Ch., 3.67. **North Bennington:** Ch., 17.12. **North Pomfret:** Ch., 10. **Springfield:** First Ch., 37.05. **Wallingford:** First Ch., 10. **Wells River:** Ch., 10. **Westminster West:** Ch., 6.45.

## MASSACHUSETTS—\$4,094.75.

(Donations 3,230.74, Legacies 864.01)

**Allerton:** C. H. S., 25. **Amesbury:** Union Ch., 10.96. **Amherst:** First Ch., 130. **Ashburnham:** First Ch., 4.35. **Ashfield:** Ch., 20. **Auburndale:** C. E. Soc., 5. **Billerica:** Ch., 10.50. **Boston:** H. P. K., for Nurses' Home, Humacao, Porto Rico, 25; C. S. L., 20. **Braintree:** First Ch., 14.25. **Bridgewater:** Central Square Ch., 7.81. **Brookton:** First Parish Ch., 70. **Cambridge:** Pilgrim Ch., 37.35. **Chelsea:** First S. S., 22.12. **Cohasset:** Second Ch., 8.70. **Daiton:** First Ch., 250. **Dorchester:** Second Ch., 73.78. **Granby:** Ch., 6.29. **Greenfield:** Second Ch., 50. **East Boston:** Baker Ch., 3.33. **East Douglas:** Second Ch., 22. **Easthampton:** Ch., 90. **Enfield:** Ch., by Mrs. H. M. S., 100. **Erving:** Ch., 7. **Everett:** Mystic Side Ch., 17.86. **Fall River:** Central Ch., 72. **Foxboro:** Bethany Ch., 24.79. **Framingham:** Grace Ch., 45.53; Plymouth Ch., 15. **Hadley:** First Ch., 7.65. **Haverhill:** Center Ch., 18.40; Riverside Memorial Ch., 10; S. S., 5. **Hawley:** First Ch., 2. **Holyoke:** Second Ch., 137.50. **Housatonic:** Ch., 9.70. **Jamaica Plain:** Boylston Ch., 7.41; Boylston S. S., 5. **Lawrence:** South Ch., 8. **Longmeadow:** First Ch. of Christ, 44.25; S. S., 2.75. **Lynn:** First S. S., 10.69. **Marblehead:** First Ch., 25.86. **Medford:** Mystic Ch., 23.62. **Melrose**

**Highlands:** Ch., 121.19. **Middleboro:** First Ch., 18. **Millis:** Ch. of Christ, 28.50. **Milton:** First Evan. Ch., 17.54. **Monson:** Ch., 65.50. **New Bedford:** North Ch., 30.90. **Newbury:** First Ch., 21.70. **Newburyport:** Central Ch., 35.75. **Newtonville:** Central Ch., 100. **Northampton:** Edwards Ch., 84; First Ch., 63.17; M. C., 25. **North Leominster:** Ch. of Christ, 9.18. **North Wilbraham:** Grace Union Ch., 13.02. **Norton:** Trin. Ch., 11. **Norwood:** First Ch., 22; First S. S., 13.48; H. M. P., for Nurses' Home, Humacao, Porto Rico, 100. **Palmer:** Second Ch., 17.27. **Peabody:** South Ch., 40.58. **Reading:** "A Friend," 1.50. **Rockland:** Ch., 6.69. **Roxbury:** Eliot Ch., 26.68; Immanuel-Walnut Ave. Ch., 107.56. **Rutland:** First Ch., 29.23. **Salem:** South Ch., 3.93; "A Friend," 50. **Somerville:** Highland Ch., 18.50. **Somerset:** Ch., 4.22. **South Boston:** Phillips Ch., 25. **South Deerfield:** Ch., 25. **South Hadley:** Ch., 47. **Springfield:** First Ch., 55.10; also bbl. and box goods for Wilmington, N. C.; Hope Ch., 64.94. **Sunderland:** Ch., 10. **Swampscott:** S. S., 4.14. **Taunton:** Trin. Ch., 38.50; Winslow Ch., 30. **Upton:** First Ch., 4.64; Miss M. A., for bell at Lincoln Academy, Kings Mountain, 5. **Warren:** First Ch., 9.06. **West Groton:** Ch., 11.30. **West Medford:** First Ch., 38.73; Bible School, 5. **West Medway:** Second Ch., 11.44. **Whitman:** Ch., 18.40; S. S., 3.30. **Winchester:** First Ch., 123.75. **Worcester:** Hadwen Park Ch., 4.90; Piedmont Ch., 103.

## Legacies

**Boston:** Charlotte M. Fiske, 2,000.00 (reserve legacy 1,333.34) 666.66. **North Brookfield:** Jonathan E. Porter, 28.85 (reserve legacy 19.24) 9.61. **Salem:** Joseph H. Towne, 4. **Watertown:** J. T. Kimball, 183.74.

## RHODE ISLAND—\$205.36.

**Pawtucket:** Ch., 129. **Providence:** Free Evangelical Ch., 6.61; Union Ch., 69.75.

## CENTRAL DISTRICT

## CONNECTICUT—\$3,048.42.

(Donations 2,559.61, Legacies 488.81)

**Bridgeport:** Olivet Ch., 20. **Cromwell:** First Ch., 15.06. **Dayville:** Ch., 13. **Fairfield:** Ch., 114. **Hartford:** Asylum Hill Ch., 150; First Ch. of Christ, 221.64; Immanuel Ch., 140; Second Ch. of Christ, 85; Windsor Ave. Ch., 40. **Madison:** First Ch., 20. **Manchester:** Second Ch., 53.31. **Nepaug:** Ch., 14. **New Hartford:** Nepaug C. E. Soc., for Gregory Institute, N. C., 10. **New Haven:** Plymouth Ch., 100; The Ch. of the Redeemer, 71.46. **New London:** First Ch. of Christ, 21.66. **Norwich:** United Ch., 500. **Plymouth:** Ch., 25.44. **Putnam:** Second Ch., 25.75. **Ridgefield:** Ladies' Aid Soc., for Gregory Institute, 10, and bbl. goods. **Rocky Hill:** Ch., 7. **Simsbury:** First Ch. of Christ, 20.96. **Southington:** First Ch., 39. **Stamford:** First Ch., 41.84. **Suffield:** First Ch., 30. **Terryville:** Ch., 110.18. **Warren:** Ch., 9. **Waterbury:** Miss A. C. B., for nurses' home, Humacao, Porto Rico, 200. **Wethersfield:** Ch., 81.74. **Windsor:** Ch., 20.37. **Winsted:** Second Ch., 24.20.

**Woman's Cong'l Home Missionary Union of Connecticut,** by Mrs. George Dahl, Treas., for furnishing boys' dormitory at Saluda, N. C., \$30; for Mountain Work, \$50; W. C. H. M. U. 245. Total \$325.

**Legacies**

**Ellington.** Edwin Talcott, 19.44. **Westport:** Elizabeth Scofield, 469.37.  
**NEW YORK**—\$3,306.41.

(Donations 691.35, Legacies 2,615.06)

**Angola:** Miss A. H. A., 5. **Antwerp:** Ch., 18.45. **Brooklyn:** Ch. of the Evangel., 15; Lewis Ave. Ch., for kindergarten, Talladega, Ala., 48; J. R., 25. **Buffalo:** Plymouth Ch., 10. **Canandaigua:** First Ch., 50; First S. S., 25.75. **East Bloomfield:** First Ch., 48.34.; three packages goods for Wilmington, N. C. **Elbridge:** S. S., for Marion Ala., 2.31. **Forest Hills Gardens:** Ch. in the Gardens, Cradle Roll Dept., for Kindergarten, Talladega, Ala., 15. **Jamesport:** Ch., 7.20. **Kiantona:** Ch., 2.52. **Lake View:** Ch., 4.72. **Moravia:** First Ch., 25. **Mt. Sinai:** Ch., 5.90. **New York:** Bethany Ch., 35. **Ontario:** Ch., 14. **Riverhead:** First Ch., 10.68. **Schenectady:** Pilgrim Ch., 18. **Sherburne:** First Ch., 120; Missy Soc., bbl. goods for Kings Mountain, N. C. **Walton:** First Ch., 41.45. **Westchester:** Ch. 144.03 (of which from White Plains 99.03 and Scarsdale 45.)

**Legacies**

**Cortland:** H. E. Ranney, 3.28. **Binghamton:** Estate of E. M. Noyes, (6,262.46, less expenses 182.25) 6,080.21 (reserve legacy 4,053.48) 2,026.73. **Lowville:** C. C. LeWarne, 500.67. **Patchogue:** Frances C. Brown, 84.38.

**NEW JERSEY**—\$765.50.

**Bound Brook:** Ch., 100. **Cedar Grove:** Ch., 5.23. **Montclair:** First Ch., 281.50; Watchung Ave. Ch., 14. **Orange:** Highland Ave. Ch., 71. **River Edge:** First Ch., 6.27. **Upper Montclair:** Christian Union Ch., 187.50. **Westfield:** Ch. of Christ, 100.

**PENNSYLVANIA**—\$417.48.

(Donations 82.02, Legacy 335.46)

**Milroy:** White Memorial Ch., 17. **Philadelphia:** Central Ch., 50. **Riceville:** Ch., 2.02.

**Pennsylvania Union Women's Congregational Missionary Societies,** Mrs. David Howells, Treas., \$13.00.

**Legacy**

**Sewickley:** Estate of Samuel Boyd, 335.46.

**DISTRICT OF COLUMBIA**—\$213.50.

**Washington:** First Ch., 112.50; Mt. Pleasant Ch., 81; Rev. F. N. G., 20.  
**OHIO**—\$2,271.73.

(Donations 1,278.53, Legacy 993.20.)

**Ashtabula:** Second, S. S., 5. **Cincinnati:** Walnut Hills Ch., 36.50. **Cleveland:** Cleveland Chapter D. A. R., for Grand View, 1. **Columbus:** First Ch., 140; Plymouth Ch., 38; Columbus Chapter D. A. R., 1; Talefeno Chapter, 1; Western Reserve Chapter, 1, for Grand View, Tenn. **Elyria:** W. M. Soc., of First Ch., 5; First Ch., 57.80. **Marietta:** Second Ch., 4. **North Olmsted:** Ch., 7.45. **Oberlin:** Oberlin Chapter D. A. R., 1; Western Reserve Chapter, 1, for Grand View, Tenn. **Springfield:** Lagonda Ave. Ch., 5.66. **Toledo:** First S. S., for Capahosic, Va., 260; Washington St. Ch., 45.52. **Wayne:** Ch., 28.30.

**Through Congregational Conference of Ohio,** by Rev. J. G. Fraser, D.D., Treas., \$182.27.

**Woman's Home Missionary Union of Ohio,** Miss Mary H. Hutchison, Treas., \$457.03.

**Legacy**

**Elyria:** Lorenzo Clark, 993.20.

**INDIANA**—\$31.88.

**Fairmount:** Ch., 2.72. **Fremont:** Ch., 65c. **Gary:** Ch., 6.24. **Hammond:** Ch., 1.44.

**Indianapolis:** First Ch., 5.39. **Marion:** Temple Ch., 3.04. **Seymour:** Ch., 11.20. **Terre Haute:** Plymouth, 1.20.

**MICHIGAN**—\$88.31.

**Almont:** S. S., 1.50. **Benzonia:** Ch., 10.56.

**Michigan Congregational Conference,** by L. P. Haight, Treas., 54.50.

**Woman's Home Missionary Union of Michigan,** Miss Marcia V. Hall, Treas., 21.75.

**WESTERN DISTRICT**

**ILLINOIS**—\$1,458.49.

**Algonquin:** Ch., 11.02. **Argo:** S. S., 2.46. **Chesterfield:** Ch., 10. **Chicago:** Crawford S. S., 11; New First Ch., 13.42; Warren Avenue Ch., 7.68; F. H. T., for Elbowoods, N. D., 100. **DeKalb:** First Ch., 29. **Evanston:** First Ch., 300. **Galva:** Ch., 26.25. **Gene-seo:** Ch., 14. **Hinsdale:** Miss G. B., 75. **La Grange:** First Ch., 85. **Lee Center:** Ch., 6. **Loda:** Ch., 12.78. **Moline:** First Ch., 24; Union S. S., 3. **Paysan:** L. K. S., 250. **Plainfield:** Ch., 3. **Rantoul:** Ch., 11.02. **Roberts:** Ch., 15.38. **Rogers Park:** First Ch., 50. **St. Charles:** Ch., 6. **Sterling:** Ch., 17.00. **Summer Hill:** Ch., 6.85. **Winnebago:** "A Friend," 30. **Winnetka:** Ch., 80.99.

**Woman's Home Missionary Union of Illinois,** by Mrs. W. M. Fitch, Treas., 257.64.  
**IOWA**—\$244.15.

**Farragut:** Ch., 23.85.

**Waterloo:** First Ch., 33.

**Through Cong'l Conference of Iowa,** by S. J. Pooley, Treas., from Churches and S. S., 128.15.

**Woman's Home Missionary Union of Iowa,** through Cong'l Conference of Iowa, by S. J. Pooley, Treas., 59.15.

**WISCONSIN**—\$361.95.

**Endeavor:** Trinity S. S., 3.20. **Hartland:** First Ch., 3. **Jackson:** (Leef) Ch., 1. **Madison:** First Ch., 44.75. **Medford:** Ch., 2. **Menasha:** Ch., 11. **Milwaukee:** Grand Ave. Ch., 50; Sherman Boulevard Ch., 7; Hanover St. Chh., by J. B. D., 7. **Norrits:** S. S., 50c. **Oshkosh:** First Ch., 17.50. **Plymouth:** Ch., 50. "Wisconsin," 40.

**Woman's Home Missionary Union of Wisconsin,** Mrs. R. B. Way, Treas., 99.25.

**Through Wisconsin Congregational Conference,** by L. L. Olds, Treas., 25.75.

**MINNESOTA**—\$250.00.

**Northfield:** Rev. & Mrs. E. M. W., 50.

**The Congregational Conference of Minnesota,** by J. M. McBride, Treas., 123.21.

**Woman's Home Missionary Union of Minnesota,** Mrs. A. E. Fancher, Treas., 76.79.

**MISSOURI**—\$137.25.

**Kansas City:** Westminster Ch., 112.50. **Lebanon:** First Ch., 8.75. **Webster Groves:** First Ch., 16.

**KANSAS**—\$58.49.

**Emporia:** Bethany S. S., 5.14. **Great Bend:** Ch., 6. **Manhattan:** First Ch., 5.50. **Onaga:** Ch., 21.50. **Russell:** Ch., 10.85. **Valley Falls:** Ch., 6.01; Federated S. S., 3.49.

**NEBRASKA**—\$255.57.

**Albion:** Ch., 15. **Blair:** S. S., 8. **Center:** Ch., 6.50. **Crete:** First Ch., 13. **Curtis:** Ch., 10. **Farnam:** Ch., 3. **Fremont:** Ch., 21.30. **Harvard:** Ch., 10. **Lebanon:** Salem Ger. S. S., 7.30. **Leigh:** Ch., 14. **Paisley:** Ch., 1.25. **Petersburg:** Mrs. Claar's S. S. Class, 9.50. **Springfield:** Ch., 3.50. **Weeping Water:** Ch., 19.25.

**The Woman's Home Missionary Union of Nebraska,** by Mrs. C. J. Hall, Treas., \$113.97.



**NORTH DAKOTA—\$38.25.**

**Mandan:** Mrs. C. L. H., for Elbowoods, No. Dak., 10. **Parshall:** Rev. M. D. F., for Elbowoods, No. Dak., 1.50.

**Through The Congregational Conference of North Dakota,** by Rev. E. H. Stickney, D.D., Supt., \$26.75.

**SOUTH DAKOTA—\$170.22.**

**Academy:** S. S., 10.92. **Bryant:** S. S., 2. **Canova:** Ch., 4; S. S., 2.24. **Canton:** Ch., 11. **Centerville:** Ch., 3.67. **Columbia:** Ch., 3.10. **Cresbard:** Ch., 10.15; S. S., 3.55. **Custer:** Ch., 4.50. **Houghton:** Ch., 4.90. **Huron:** First Ch., 7.35. **Kingsbury:** Ch., 2.10. **Lake View:** Ch., 1.40. **Meckling:** Ch., 3.21. **Oacoma:** Ch., 3.70. **Redig:** Ch., 2. **Spearfish:** Ch., 6.62. **Troy:** Ch., 1.30. **Valley Springs:** Ch., 10. **Worthing:** Ch., 7.30.

**Woman's Home Missionary Union of So. Dakota,** by Mrs. R. B. Holden, Treas., 65.21.

**MONTANA—\$64.14.**

**Baker:** Ch., 2. **Broadview:** Ch., 2.33. **Butte:** Ch., 2.40. **Columbus:** Ch., 3. **Crane:** Ch., 2.80. **Crow Agency:** Ch., 50c. **Great Falls:** Ch., 3.33. **Hardin:** Ch., 8. **Billings:** First Ch., 30. **Lambert:** Ch., 1.75. **Paradise:** Ch., 84c. **Sidney:** Ch., 6.84. **Westmore:** Ch., 35c.

**COLORADO—\$116.95.**

**Boulder:** First Ch., 11.10. **Denver:** Plymouth Ch., 69.79. **Nucala:** S. S., 1.06. **Pueblo:** First Ch., 35.

**OKLAHOMA—\$105.40.**

**Anadarko:** St. Peters Ch., 19. **Boley:** Eureka Ch., 22.75. **Central Cong'l Conference,** Collection, 30. **Doby Springs:** Ch., 15c. **Guthrie:** Warner Ave. Ch., 7. **Hillsdale:** Ch., 3. **Jennings:** Ch., 6. **Medford:** Ch., 2. **Oklahoma City:** Pilgrim Ch., 7.50; Second Ch., 7. **Vinita:** Ch., 1.

**PACIFIC DISTRICT**

**CALIFORNIA (Northern)—\$800.00.**  
(Legacy \$800)

**Legacy**

**Oakland:** Sarah T. Fisher, 800.

**CALIFORNIA (Southern)—\$65.00.**

**Lemon Grove:** Ch., 10. **Long Beach:** Mrs. A. L. B., for Kings Mountain, N. C., 5. **Los Angeles:** Girls' Club of Memorial Chapel, for Scholarship at Grand View, 50. **ARIZONA—\$10.20.**

**Phoenix:** Neighborhood, Ch., 2.70. **Tempe:** Ch., 7.50.

**THE SOUTH, &c.****VIRGINIA—\$10.80.**

**Portsmouth:** Ch., 10.80.

**WEST VIRGINIA—\$2.75.**

**Through the Congregational Conference of Ohio,** by Rev. J. G. Fraser, D.D., Treas., 2.75.

**NORTH CAROLINA—\$343.79.**

**Bricks:** J. M. B., for Electric Lights, Jos. K. Brick School, 1. **Brinkleyville:** W. H., for Electric Lights at Jos. K. Brick School, 5. **Concord:** Ch., 1. **Enfield:** C. K., for Electric Lights at Joseph K. Brick School, 50c; H. C. B., 5; I. B., 8; J. De B., 10; J. J. Q., 5, for Electric Lights at Jos. K. Brick School. From Colored Churches of North Carolina, by Rev. D. J. Flynn, Supt., 301.04. **High Point:** Ch., 4. **Mt. Pleasant:** Ch., 3.25.

**SOUTH CAROLINA—\$1.46.**

**From Colored Churches in S. C.,** by Rev. D. J. Flynn, 1.46.

**TENNESSEE—\$2.72.**

**East Lake:** Union Ch., 2.72.

**ALABAMA—\$11.62.**

**Montgomery:** First Ch., 9; S. S., 2.62.

**LOUISIANA—\$105.00.**

**New Orleans:** Beecher Memorial S. S., Lincoln Mem., 5; Straight College, Alumni Association, 100.

**TEXAS—\$170.05.**

**Corpus Christi:** First Ch., 32.52. **Dallas:** Plymouth Ch., 30. **Houston:** Pilgrim, 50. **Nacogdoches:** Bethel, 1. **Paris:** African Ch., 30. **Orange:** Mission, 1. **Roxton:** Stelltown Ch., 15. **San Antonio:** 60c. **Texas Cong'l Conference,** 9.93.

**FLORIDA—\$105.27.**

**Arch Creek:** Ch. for West Tampa, 5.27. **St. Petersburg:** Ch., for West Tampa, 13.50. **Tavares:** Ch., by Mrs. B., for West Tampa, 50. **Winter Park:** Ch., for West Tampa, 24.50.

**Woman's Home Missionary Union of Florida,** by Mrs. C. E. Enlow, Treas., for West Tampa, Fla., 12.00.

**Summary of Receipts for July, 1919.**

Donations . . . . .	\$14,390.51
Legacies . . . . .	6,118.51
	<hr/> \$20,509.02

**Summary of Receipts.**

Ten Months, from Oct. 1, 1918, to July 31, 1919.	
Donations . . . . .	\$175,270.54
Legacies . . . . .	61,501.10
	<hr/> \$236,771.64

## Congregational Education Society

S. F. Wilkins, Assistant Treasurer

14 Beacon Street. Boston. Mass.

### Receipts for May, 1919

**ALABAMA—\$9.30.**

**Anniston:** 1st S. S., 4. **Shelby:** 1st, 2. **Thorsby:** United, 1.44; United S. S., 1.56.

**Woman's Home Missionary Union,** Birmingham, Athena Aux., 30c.

**ARIZONA—\$3.00.**

**Tucson:** 1st, 3.

**CALIFORNIA (Northern)—\$117.62.**

**Alturas:** 39c. **Benicia:** 54c; S. S., 16c. **Berkeley:** 1st, 19.50; 1st S. S., 14.40; North, 7.80. **Ceres:** 1st, 2.67. **Eureka:** 1.69. **Field's Landing:** 13c. **Fort Bidwell:** 15c. **Grass Valley:** 78c. **Guerneville:** 55c. **Likely:** 91c. **Lockeford:** 58c; S. S., 20c.

**Loomis:** 1.72. **Martinez:** 1.09. **Mill Valley:** 39c; S. S., 11c. **Oakland:** Pilgrim, 1.83; Plymouth, 10.40; S. S., 47c; Olivet, 95c. **Pacific Grove:** 3.57. **Palo Alto:** 5.59. **Paradise:** 16c. **Petaluma:** 2.14. **Pittsburg:** 11c; S. S., 12c. **Redwood:** 7.80. **Rio Vista:** 7c. **Sacramento:** 3.53. **Salida:** 1.04. **San Francisco:** Bethlehem, 18c. **Sanger:** 81c. **San Lorenzo:** S. S., 17c. **San Mateo:** 1.03. **Santa Cruz:** 5.12. **Santa Rosa:** 1st, 1.31; 1st S. S., 10.74. **Saratoga:** 2.51. **Sonoma:** S. S., 81c. **Suisun:** 2.02. **Tipton:** S. S., 15c. **Woodside:** 23c; S. S., 1.

**CALIFORNIA (Southern)—\$18.87.**

**Bakersfield:** Mexican, 2c. **Chula Vista:**



33c. Claremont: 3.85. Long Beach: 1.30. Los Angeles: 1st, 2.68; Bethany, 23c; Hollywood, 1c; Bethlehem Jap., 3c. Moreno: 10c. Oildale: 25c. Palms: 2c. Pasadena: Lake Ave., 2.10. Paso Robles: 27c. Pomona: 1.50. Ramona: 25c. Redlands: 1.50. Redondo Beach: 15c. Rosedale: 1c. Saticoy: 12c. San Bernardino: 1st, 26c. San Diego: 1st, 2.45. San Jacinto: 4c. Santa Ana: 80c. Santa Barbara: 60c.

COLORADO—\$95.08.

Ault: 2.40. Denver: 3d, 3.45; Plymouth, 54.58; 7th Ave., 90c; Ohio Ave., 13.50. Eaton: 14.25. Henderdson: 6.

CONNECTICUT—\$610.11.

Bristol: 59. Derby: 1st, 1.49. Falls Village: 7. Gilead: 9.66. Greenfield Hill: 4.73. Hartford: 1st Ch. of Christ, 124.15. Litchfield: 1st, 11.04. Milford: 1st, 22.78. New Haven: 1st Ecc. So., 125. New London: 2d S. S., 28.25; 2d Ch., 39.95. Pomfret: 1st S. S., 1.50. Prospect: 5.16. Roxbury: 2. Stratford: S. S., 5. Watertown: S. S., 4.40.

Woman's Home Missionary Union: Chester: 50. Farmington: 54. Hartford: 1st, 25. Waterbury: 2d, 25. Westville: 5.

FLORIDA—\$45.67.

Arch Creek: 1.42. Jupiter: 1.25. Key West: 3. Ormond: Union, 10. St. Petersburg: 12. Winter Park: 18.

GEORGIA—\$9.27.

Atlanta: Central, 3.26. Savannah: 1st, 6.01.

ILLINOIS—\$523.60.

Allright: 3. Bunker Hill: S. S., 6.38. Carpentersville: 3.64. Champaign-Urbana: 1st, 50. Chicago: 4th Cortland Center, 1; Warren Ave., 10.35. Cherry: S. S., 2. East St. Louis: Plymouth Ch., 1.75; Plymouth S. S., 5. Geneseo: 3.50. Gridley: S. S., 6. Hinsdale: Ch., 49.49. Marshall: 11.30. Marseilles: S. S., 3.50. Milburn: S. S., 2.20. Moline: 1st, 19.32. Mound City: S. S., 9. Naperville: 23.80. Oak Park: Pilgrim, 36.93; A Friend, 75. Ottawa: S. S., 6.50. Peoria: Plymouth, 5. Pittsfield: Federated Ch., 25; Federated S. S., 16.11. Princeton: 5.77. Sandoval: 7. Western Springs: 10. Wyanet: 23.

Woman's Home Missionary Union, Annapolis: S. S., 2.50. Atkison: W., 1. Bowen: W., 1.86. Chicago: Pilgrim W., 2; Rogers Park W., 5. Decatur: W., 2. DeKalb: W., 1. Dover: S. S., 4. Evanston: W., 35. La Grange: W., 10. Loda: W., 1. Lombard: 1. Mendon: W., 2. Moline: Union W., 1; 2d W., 3. Oak Park: 4th W., 1; Harvard, W., 1. Odell: W., 6; S. S., 3. Oneida: W., 1. Plainfield: S. S., 2. Peru: W., 2. Princeton: W., 10. Tonica: S. S., 3.70.

IOWA—\$424.15.

Anita: S. S., 1.70. Aurelia: Ch., 2; S. S., 2. Buffalo Center: C. E., 2.20. Burlington: S. S., 6.24. Central City: S. S., 1.75. Charles City: 21. Clarion: S. S., 2.64. Clinton: Ch., 7; S. S., 3.32. Creston: 1st S. S., 7.67. Davenport: Edwards, 4.89. De Witt: 3.50. Des Moines: S. S., 2.40. Doon: 7. Eddyville: S. S., 5. Fort Dodge: 5. Galt: S. S., 1.80. Gilman: 6. Grinnell: 35. Iowa City: 12.25. Keokuk: 3.50. La Moille: 2.57. McGregor: 2.99. Manchester: S. S., 5. Marshalltown: S. S., 12.32. Miles: S. S., 4. Montrose: S. S., 2.80. New Hampton: 1st S. S., 1.50. Orient: S. S., 2. Oskaloosa: 4.55. Otho: 6. Ottumwa: 9. Percival: 4. Perry: 5.25. Red Oak: Ch., 9.70; S. S., 3.20. Shell Rock: 7. Sioux City: 1st S. S., 17.80. Steamboat Rock: 2. Tabor: 15.45. Waterloo: 1st, 21. Webster: S. S., 80c. Webster City: 14.88. Whiting: S. S., 6. Winthrop: S. S., 2.28.

Woman's Home Missionary Union, Anita: 1.95. Cedar Falls: 2. Cedar Rapids: 12. Clay: 1.20. Cresco: 2.85. Davenport: Edwards, 1.55. Decorah: 2.20. Farragut: 4.50. Glenwood: 1.95. Lake View: 5. Le Mars: 1.20. Marion: 5.50. Marshalltown: 5.30. Miles: 16.20. Newell: 1.40. Osawa: 5.70. Otto: 1. Ottumwa: 1.85. Rockwell: 4. Sheldon: 2.80. Shenandoah: 3.35. Sioux City: Mayflower, 2.80. Sioux Rapids: 90c. Sloan: 13.70. Spencer: 3. Stuart: 5. Tabor: 4.50. Victor: 1.55. Wittemberg: 3.25.

KANSAS—\$28.66.

Chase: S. S., 1. Herndon: 3. Leavenworth: 1st S. S., 3.96. Onaga: S. S., 3.20. Topeka: 1st, 17.50;

KENTUCKY—\$4.50.

Louisville: Plymouth, 4.50.

LOUISIANA—\$3.04.

Hammond: 94c. New Iberia: St. Paul's S. S., 1.10. Thibodaux: S. S., 1.

MAINE—\$39.02.

Madison: S. S., 2.84. Magalloway: 36c. Orono: United Parish, 4.

Woman's Home Missionary Union, Bath: 75c. Bucksport: S. S., 1.50. Dexter: 50c. Gardiner: 40c. Halliwell: 1.30. Oxford: 1.90. Portland: State St., 4.30; High St., 4.10; St. Lawrence, 4; Woodfords, 9.27. Searsport: 1st, 80c. Westbrook: 3.

MASSACHUSETTS—\$1,119.78.

Legacy, Est. Rev. Henry C. Alvord, 200.

Agawan: Feeding Hills, 8. Andover: Free Christian 13.34. Berkeley: S. S., 1.80; Ch., 5.20. Billerica: 4.12. Boston: South, Phillips, 10; Brighton, 4.80; Roxbury, Highland S. S., 7.23. Hyde Park: 1st, 15. Boston: Rox. Im-Walnut Ave. S. S., 24.47; Dorchester Harvard, 21. Bexborough: Evang'l., 4.50. Charlestown: 1st, 10. Chester: 4. East Bridgewater: Union, 7. Essex: 7. Everett: 1st, 20.48. Framingham: Grace, 27.62. Granby: Ch. of Christ, 4.13. Greenfield: 1st, 5. Haverhill: Center S. S., 7.40. Holden: 10.15. Lawrence: South S. S., 3.41. Leominster: Pilgrim, 9.25. Lowell: Eliot Union, 7.88. Ludlow Center: 1st S. S., 5. Marblehead: 1st, 20.97. Newburyport: Belleville, 6.27; 1st S. S., 5.08. North Brookfield: 1st, 24. Norwood: 1st, 11. Oakham: 11.75. Quincy: Wollaston S. S., 5. Reading: 1st, 15.08. Sheffield: 3.63. Somerset: 1.95. Somerville: 1st S. S., 12.25; Highland Bible Sch., 7.50. Wayland: S. S., 1. West Brookfield: 9. Westport: Pacific Union, 2. Worcester: Plymouth, 25.42.

Mass. & R. I. Woman's Home Missionary Association, 710.

MICHIGAN—\$162.20.

Alamo: S. S., 23c. Baroda: 90c. Benzonia: 6.21. Bridgeport: S. S., 1. Calumet: 10. Central Lake: 63c. Clarksville: S. S., 3.33. Columbus: 5.78. Constantine: 2.92. Covert: 2.73. Detroit: No. Woodward, 50. Fayette: S. S., 55c. Grand Haven: 1.13. Grand Rapids: 2d S. S., 71.80; 2d Ch., 2.25; South, 4.50. Greenville: 4.50. Harrison: S. S., 40c. Jackson: Plymouth, 1.13; 1st, 8.44. Lake Linden: 1.80. Ludington: 9.68. Newport: 27c. Port Huron: Sturges, 1.89. Pontiac: 6.30. Rochester: 1st S. S., 5.75. Rockford: 1.12. Romeo: 2. St. Clair: Ch., 4.25; S. S., 1. Saranac: S. S., 1.81. Sheridan: 63c. Somerset: S. S., 27c. Union City: 3. Ypsilanti: 8.

MINNESOTA—\$197.49.

Alexandria: 3.40. Austin: 2. Bagley: S. S., 2. Benson: 18c. Brainerd: 1st, 1.30. Callaway: S. S., 56c; Ch., 30c. Cannon Falls: 50c. Cedar Spur: 18c. Clarissa: S. S., 2.40. Duluth: Pilgrim S. S., 1.01; Pilgrim Ch., 2.88; Morgan Park, 1.33. Elk River: 12c. Excelsior: 74c. Fergus Falls:



Federated Ch., 4. Fairmont: 1.70. Fairbault: 5.40. Glyndon: Ch., 84c; S. S., 7. Hawley: Miss So., 30c; Ch., 50c. Hopkins: 1. Marietta: S. S., 1.75. Minneapolis: 1st, 3.50. Lake City: 1st, 72c. Minneapolis: Plymouth, 16.66; Como Ave., 2; Lyndale, 86c; 5th Ave., 3; Bethany S. S., 5c; Bethany Ch., 23c; Robbinsdale S. S., 3.55; Forest Hts., 3.76; 38th St., 42c; Linden Hills, 1.69. Minnewashta: 50c. Northfield: Ch., 15; S. S., 15. Pelican Rapids: 1.44. St. Charles: 10c. St. Paul: Olivet, 2; Pacific, 10. Spring Valley: Ch., 98c; S. S., 3. Tintah: 14c. Tyler: 20c. Ulen: 56c. Wadena: 2. Waseca: 16c. Waterville: S. S., 1.25. Wothington: 5.20.

Woman's Home Missionary Union. Baudette: 20c. Benson: S. S., 2. Center Chain: 61c. Dodge Center: W. S., 85c. Duluth: Pilgrim, 1.91. Fergus Falls: 54c; S. S., 65c. Hawley: M. S., 37c; S. S., 20c. Lake City: 1st, 52c. Madison: 51c. Marshall: 51c. Matawan: 32c. Medford: 38c. Minneapolis: Plymouth, 21.25; Park Ave., 3.82; Pilgrim, 1.88; Vine, 44c; Lyndale, 2.12; 5th Ave., 5.10; Robbinsdale, 51c; Lowry Hill, 1.08; Oak Park, 21c; Linden Hills, 67c; Minnehaha, 15c; Lynnhurst, 1.25. Monticello: 76c. Orrock: S. S., 17c. Plainview: 38c. St. Paul: Pacific W. S., 85c; St. Anthony Pk., 2.18; Olivet, 7.65. Sandstone: 30c. Stewartville: 64c. Wadena: 95c. Walker: S. S., 20c.

#### NEBRASKA—\$47.43.

Bentrice: S. S., 77c. Fairmont: 7.56. Havelock: 1st S. S., 1.92. Hayes: Center, 50c. Madrid: 1. Neligh: 3.50. Omaha: 1st Central, 9c. Scribner: 2.31. Silver Creek: S. S., 50c. Weeping Water: 4.75. Willowdale: East, 62c. —A Friend, 15.

#### NEW HAMPSHIRE—\$124.90.

Candia: 5. Colebrook: 5.46. Hampton: 26.25. Littleton: S. S., 2.37. Newington: 2.66. Newmarket: 5. Walpole: 1st, 3.82. Woman's Home Missionary Union. Bethlehem: 30c. Boscawen: 90c. Chichester: 54c. Concord: West, 97c; East, 60c; South, 2.93; 1st, 2.32. Deerfield: 32c. Derry Village: Central, 2.20. Dover: 88c. East Andover: 69c. East Derry: 41c. East Sullivan: 94c. Exeter: 1st, 1.59. Franklin: 1.38. Gilmanston: 34c. Hampstead: 1.28. Hanover: 2.40. Haverhill: 70c. Hinsdale: 1.80. Hollis: 1.10. Hopkinton: 20c. Laconia: 1.12. Littleton: 2.52. Lyme: 1.40. Marlboro: 82c. Meredith: 31c. Mont Vernon: 28c. Nashua: Pilgrim, 1.03; 1st, 4.11. New Boston: 54c. Newfields: 30c. Newport: 1.26. North Hampton: 1.12. Pembroke: 37c. Peterboro: 88c. Pittsfield: 47c. Portsmouth: North, 25. Plymouth: 90c. Portsmouth: North, 1.50. Rye: 1.64. Sanbornton: 1.26. Somersworth: 90c. Wakefield: 48c. Walpole: 1. Wolfeboro: 34c.

#### NEW JERSEY—\$13.85.

Cedar Grove: Union, 5.23. Closter: 1st S. S., 3. Egg Harbor: Emmanuel, 4. Unionville: 1st, 1.62.

#### NEW YORK—\$896.24.

Aquebogue: 1.56. Binghamton: East Side, 1. Briarcliff Manor: S. S., 5.20. Churchville: S. S., 6. De Ruyter: 1.65. Honeoye: 1.83. Jamestown: 1st S. S., 11.54. Pilgrim Memorial, 55c. Kiantone: 1.37. New York: Forest Ave. S. S., 12; Flatbush, 53.60; Ch. of the Pilgs., 46.30; Broadway Tab., 337.74. Rochester: North, 51c; Sea Breeze, 75c. Syracuse: Pilgrim, 1.10.

Woman's Home Missionary Union. Albany: 50. Binghamton: 6; Plymouth C. E., 2; E. S. W. U., 10.29. Briarcliff Manor: W. M., 10. Cambia Center: W. M., 3. Camden: W. M., 6. Churchville: F. C. L., 2.50. Cortland: 1st W. M., 10. Denison: D. of C., 2. Green: L. A., 2. Ithaca: W. M.,

15. Lockport: 1st W. M., 10. Massena: W. M. S., 12. Middletown: N. St. S. S., 4. New York: Brooklyn, Parkville L. A., 5; Lewis Av. E. W., 5; St. Marks L. A., 5; Flatbush L. U., 7.50; Central L. B., 50; Clinton W. L., 25; Puritan D. of C., 5; Ocean Av. W. L., 5; St. Pauls, 7; Puritan W. M. S., 10; Ch. E. W. A., 20. New York City: North, 5; Broadway Tab., 2. Norwich: W. M., 5. Norwood: W. M., 5. Ogdensburg: W. M. S., 3. Oriskany Falls: Jr. C. E., 1.75. Phoenix: W. G., 12.50. Portland: L. A., 2. Rensselaer Falls: W., 2. Richmond Hill: W. M., 5. Riverhead: 1st W. M. & S. S., 9. Rutland: W. M. S., 5. Saratoga: G. M. S., 5. Sayville: W. M. S., 5. Spencerport: W. M., 5. Summer Hill: W. M., 10. Syracuse: Good Will Prim. & S. S., 12. Utica: Plym. K. D., 20. Wellsville: W. M., 10.

#### NORTH DAKOTA—\$51.45.

Argusville: 1. Berthold: S. S., 1.50. Cando: S. S., 5.52. Crary: 1st, 10. Deering: S. S., 2.53. Elbowoods: 5. Fort Berthold: 1.25. Glen Ullin: S. S., 5. Mayville: S. S., 6.93. Plaza: S. S., 4.38. Williston: S. S., 8.34.

#### OHIO—\$410.32.

Akron: West, 13.25. Ashtabula: 1st, 5.60. Chagrin Falls: 6.04. Claridon: 1.40. Cleveland: Grace, 90c; Collinwood, 6.60. Columbus: Eastwood, 9. Cuyahoga Falls: 3.55. E. Cleveland: Calvary, 1.20. Florence: 1.75. Geneva: 4.40. Huntsburg: 3.85. Madison: 5.15. Mansfield: 1st, 74.04. Marietta: 1st, 18.60. Nelson: 1. Newark: Plym. 90c. New London: 2.15. Oberlin: 1st, 26.35; 2nd, 22. Parkman: 30. Ridgeville Corners: 40c. Tallmadge: Ch. & S. S., 25. Twinsburg: Ch. & S. S., 8.75; S. S., 1.20. Windham: 2.45.

Woman's Home Missionary Union. Alexis: S. S., 1.25. Ashtabula: 1st W. G., 3.36; 1st S. S., 1.20; 2nd M. S., 3.60. Belpre: W. M. S., 1.20. Brownhelm: S. S., 3.42. Burton: W. S., 60c. Chagrin Falls: S. S., 6.62. Claridon: W. S., 1.20. Cleveland: L. A. S., 1.44; Euclid W. M. A., 15; Euclid Y. L., 3; Grace W. S., 38c; Mizpah, S. S., 7.75; Mt. Zion M. S., 50c; Pilgrim P. W., 12; Pilgrim S. S., 3.60; Plymouth S. S., 10.42. Columbus: Plymouth L. S., 2.16. East Cleveland: Calvary Sr., 99c. Elyria: 1st W. A., 6.75; 1st S. S., 2.46. Euclid Village: W. S., 60c; S. S., 36c. Fairport: 60c. Geneva: W. G., 1.30; S. S., 50c. Jefferson: S. S., 12.61. Kent: M. S., 1.95. Lima: W. S., 103. Mallett Cr., York: L. M. S., 72c. New London: W. A., 60c. Newton Falls: W. M. S., 96c. No. Olmstead: L. A., 69c. Springfield: 1st W. M. S., 3.12. Sullivan: M. S., 60c; S. S., 60c. Tallmadge: W. H. M. S., 1.56. Toledo: S. S., 13. Unionville: W. M. S., 84c. Vermillion: L. M. S., 65c. Wayland: M. S., 60c. Wauseon: L. A., 1.20. Wellington: W. A., 1.80.

#### OREGON—\$36.87.

Forest Grove: S. S., 5.87. Ione: 5. Lexington: 2. Portland: Sunnyside, 10; Highland, 6; Laurelwood, 6. Smyrna: 2.

#### PENNSYLVANIA—\$36.74.

Coleraine: Junedale, 1.20.

Woman's Home Missionary Union. Lansford: English, Sunbeams, 2. McKeepsport: 1st S. S., 6.54. Milroy: White Mem'l, Kgs. Dgts., 3. Philadelphia: Germantown, 1st W. S., 5. Scranton: 1st Welsh W. S., 4; Puritan W. S., 5; Plymouth W. S., 10.

#### RHODE ISLAND—\$84.78.

Bristol: 1st S. S., 2. Central Falls: Central, 42.78. Pawtucket: Park Place, 40.

(Continued in October Number)